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LOOKING OVER THIS ISSUE

Is religious education religious? This is a question which is frequently asked. It is asked by some who think there are certain values which cannot be taught. It is asked by others who think of education as a purely human process. They feel that we leave no room for the working of the grace of God. It is asked by still others who see in the present emphasis on social values an over shadowing of the more personal elements in religion.

* * * * *

What after all makes an experience religious? One says, "I find neither psychological, nor ethical, nor metaphysical footing for the idea that I can have relations with God in which he and I are isolated from all other society." Another says, "The criterion of the religious experience which distinguishes it from other types of human experience is its ultimate . . . reference to God." May there not be truth in both these viewpoints?

* * * * *

The *Journal* is very much concerned to keep religious education *religious*. We are of the conviction that it is only in so far as religious education has to offer this divine element in human experience that it has any place in the church. It has seemed well to us therefore to offer in this number of the *Journal* a major emphasis on the more devotional and personal side of religious education. Let any one who is inclined to question the place of this element in religious education read the articles by Jones, Betts, Mathews, Bower, and Myers. Several of these articles and others by Mr. and Mrs. Currie, Blanche Carrier, and J. Quinter Miller offer very practical suggestions as to ways in which this evangelistic emphasis may be made a definite part of our educational process.

* * * * *

You will have noticed in the past few issues increasing emphasis on the great World's Sunday School Convention to be held in Los Angeles, which is rapidly drawing near. Many of those who read these pages will no doubt be delegates to this Convention. Others will appreciate knowing what are the thought movements of the world in religious education which are centering in Los Angeles. If you cannot personally enjoy this great event, the *Journal* will help you to participate in it in imagination.

* * * * *

No doubt some of you who are superintendents have been asking "How can we make our teacher's meetings more effective?" Try using the *Journal* as a background for these meetings. Suppose, for instance, you would put a copy of this issue into the hands of each of your teachers and take up for consideration the article, "What will you do with Easter?" and the pageant "The Light of Life." Perhaps it would not only make your meeting more interesting, but also give you a more effective Easter program. Or it may be that you are thinking of building a church or educational building soon. A consideration of the article on "Planning Church Buildings," would be just the thing to make a more interesting meeting. Again it may be that some who are reading this have responsibility for mother's meetings of some kind. Try a discussion on "The Devotional Life of a Little Child" with them, and see how much more helpful the meeting can be made! This is almost as good as having these leaders speak to your workers face to face.

Editorial 5
The Inner Life, *Rufus M. Jones* 8
How the Child Learns to Know and Love God, *George Herbert Betts* 9
Theology as an Element in Religious Education, *Shailer Mathews* 11
An Inquiry into the Possibilities of Scientific Character Study, *Hugh Hartshorne and Mark A. May* 13
Welcome to Los Angeles 15
The Devotional Life of a Little Child, *Edith E. Read Mumford* 16
The Place of the Personal Relation to God in the Curriculum, *William Clayton Bower* 18
Annual Meetings of the International Council 19
Religious Education and Evangelism, *A. J. W. Myers* 20
What Will You Do with Easter, *Mr. and Mrs. C. H. Currie* 21
Personal Commitment in the Weekday Church School, *Blanche Carrier* 22
Personal Commitment in the Vacation Church School, *J. Quinter Miller* 23
The Light of Life, *Grace Sloan Overton* 24
Preliminary Procedure in Planning Church Buildings, *Henry Edward Tralle* 26
"Let No Dog Bark" 28
Suggestions for Building Worship Programs:
Beginners' Department 29
Primary Department 30
Junior Department 31
Departments of the Young People's Division 32
Adult Department 34
School with Combined Departments 35
What is a Board of Directors, *Ross W. Sanderson* 36
What's Happening in Religious Education 38
New Books 41

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EDITORIAL

/e Question Contests!"

BELIEVE in contests!" declares a writer in the February issue of *Church Management*, after a y successful contest held in his community. With st of us, experience has led us to a degree of skepti- n where contests are concerned. We know that they ng in large numbers—usually. But we know also t the attendant effects, and the resulting reactions, ally more than vitiate any temporary gains in endance.

Yet it *ought* to work under certain conditions. The ts reported in this article indicate that here is a place ere it *did* work. Two men's Bible classes with a nbined working attendance of 85, succeeded in bring- into the two classes, through a contest lasting ten eks, a total of 909 men. Two months after the con- t closed the combined average attendance still stood 205. "From every possible angle the contest has n a success," says the writer of the report.

The article goes on to say that, on the basis of this test, a district superintendent advised all his pastors plan a similar contest. Have we come to the place ere a wholesale vying with one another is the only y in which we can get men to work in getting others o the church school? Granting all the success imed for this contest, there are still some questions ich we would like every church to consider before uming that here is the remedy for all attendance ills:

. Does it dignify religion and the work in religious ucation in the eyes of our people if we must resort such methods to get them to participate in it?

. Is it conducive to the realizing of the objectives religious education to lay so much stress on mere ysical presence, and, if it is to be a success, spend a ge portion of the available time on boosting a con- t?

. Do members, particularly children, get the right nception of the objective of their going to the church ool if their only motive in attending is to help pile a large total?

. If no considerable number of permanent new mbers is secured by a contest, as is usually the case, he situation no worse at the close of the contest than the beginning? Has not the coming and going in a brief weeks of a large number of new members ved to discourage those who are the regular members.

. If the church school seeks to promote good will, t likely to further this objective by engaging in an erprise which in its very nature requires that some st fail in order that others may succeed? If the re could be taken of the total spiritual growth of all ncerned, would it be greater after a contest than hout a contest?

. Can you sufficiently guard against the tempta- ns which will inevitably arise to overstate facts, to ain the rules—even to "borrow" pupils from other urches? Is there not grave danger that in bringing large numbers to teach them religion, the very thods we use to get them are to their detriment rally?

Religious Education Foundation

A BILL WAS introduced in the New York State Legislature on January 26 providing for the incorporation of the Religious Education Foundation, the purpose of which, as set forth in the Articles of Incorporation, is to forward and foster Christianity through religious education.

The incorporators are Russell Colgate, J. L. Kraft, Simeon B. Chapin, Orion H. Cheney, James C. Penney, Charles H. Tuttle, Harry A. Wheeler, Robert Garrett and Newton D. Baker. The first six named above are members of the Board of Trustees of the International Council of Religious Education and the other three are friends of the Council. The charter provides that the first Secretary of the Foundation shall be Hugh S. Magill, the General Secretary of the International Council.

The purpose of the Foundation is to secure gifts and bequests to be used for the promotion of religious education, particularly along interdenominational lines. It is provided that not more than three members of the Board of Trustees shall belong to the same denomination. It is hoped by the leaders of this movement that in time many millions of dollars may be given or bequeathed to the Foundation to be held as a perpetual trust, the income of which shall be used for the promotion and support of education in the Christian religion.

The Nation Within The Nation

ONE USUALLY HEARS the words of Jesus "behold, the kingdom of God is within you" interpreted as meaning that the consummation of his kingdom waits upon personal religious growth as fundamental. But Jesus also impressed upon men the inherent unity of the two great commandments of love to God and love to man. One of his beloved interpreters makes this clear when he says "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Jesus thought of the ideal social order as already present in the hearts of men. Life is lived in relation to other persons. The spirit of Jesus within is the power which lifts these relationships to the level of life in God's society. The nation is to be redeemed by the nation that is within.

Religious growth, when it causes us to redeem the waste places in ever widening social relations, will be the hope of our national life in its work, play, love and worship. Then true wealth will be sought in spiritual values. The people at play will seek the *re-creation* of life's energies and not their dissipation. Faith in the unconquerable power of love will be strong and peace will become the burden of the prayers and the tasks of our common life. The heart of the universe will be for us one of loving purpose.

The Essential Matter

AN ENTHUSIASTIC public-school principal was going over the new outline of the course of study for grammar-school grades. Hers was a progressive system, and instead of a text-bound curriculum, provided opportunity for the development of original plans and programs and materials. She was impressed with the moral and ethical elements.

She spoke to a friend who was working on some materials for use in religious education. "Really," she said, "I do not see why the public school cannot do all that you are planning to do in your materials. The objectives which you have worked out and the objectives set down in this course of study seem to me almost identical." They compared them, and found that many of the objectives were common to both curricula. Appreciation of and friendliness toward people of other races and nations; generous, sympathetic attitudes toward those who differ in social customs, habits of speech and so on; courteous treatment of strangers; honesty and fair play—these and many other objectives they had in common.

But they were not identical. For the public-school curriculum did not include as one of its objectives the education of the pupils in fellowship with God. All that it can do and is doing in the way of character development is appreciated and welcomed, but to feel that because of this work religious education is provided for is as serious a mistake as can be made. No system of ethics, no code of conduct, no scheme of character education can reap its fullest benefits without the undergirding of religion. To do right only because it is right may and does challenge some rare souls. But when to the conviction that it is right is added the thought that it embodies the will of a Person who is known and honored and loved, that through it one is sharing the purposes and plans of this Person, how much more impelling, warm, and dynamic it becomes! And how much wider and more inclusive its appeal! The main business of religious education is to make God a real part of the environment of the pupils. Until the public-school curriculum is able explicitly to include vital fellowship with God as one of its objectives, religious education cannot afford to relax its efforts.

"Let's Build A Gym"

IN 116 separate communities there are 913 churches that have gymnasiums. Each of these communities is served by a local Y. M. C. A. On an average there are seven church gymnasiums in each local Y. M. C. A. area and in the centers covered by the survey 115 churches were planning to erect gymnasiums. These and other significant facts are given in an article in *Journal of Physical Education* for December, 1927.

Many churches have installed gymnasiums after a careful consideration of their place in a complete program. Others have rushed in with the blind idea that they had found at last an answer to the riddle of the church and its youth; they have looked upon "the gym floor" as a sort of infallible panacea for all the ills that the church is heir to. And, sad to relate, at least in many cases, they have found that it is not. Where the gym is a failure it is usually because the leaders of the church imagine that all it needs is a place in which to turn loose its boys and girls. The result is a "rough house" that disgusts the boys who create it a bit sooner and more effectively than it does the board of trustees that later is horrified to discover it.

On the other hand, a church gymnasium that is properly used may become a very effective factor in the work of the church. It needs leadership; it requires a well-planned and not a haphazard program; democratic control is necessary; its program needs to be properly related to the total work of the church and to the resources and enterprises of the community

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Front row: Roy A. Burkhart, Associate Director of Young People's Work; Miss Mary Alice Jones, Director of Children's Work; Miss Marion L. Norris, Circulation Manager; Otto Mayer, Research Associate.

No Popery!
No Popery!"

CERTAIN PASTOR called on one of the active members of his church and inquired why the wn daughter in the home was an active member of church other than that of her mother. He learned reason in a form that he did not expect.

While the young woman was a very small girl her ther engaged a good Catholic woman as maid. w it chanced that the maid belonged to that old-hioned type who are willing to take care of the ldren in addition to house work. So every after-on she took the little girl of the family for a walk. ch time she took her into the Catholic church ere she herself went regularly to worship. She d nothing to the child about any differences in igion. She respected the religion of her parents. hether she knew or not the result of her acts she nply took the child into an atmosphere.

Then one day the mother took the little girl for a lk and was asked, "Please, mother, won't you me and visit *my* church?" She went. They entered, down, and looked around. After a time the child w a long breath, looked up and said, *"Oh, mother, 't it beautiful?"* And, mark you, when the time me for that girl to choose a church with which to gn her own life, she chose, not the church of her ther with its austere and often ugly worship, nor Catholic church with its elaborate and beautiful nbolism, but a church that in its emphasis upon auty was somewhere midway between the two. To come a Catholic was too much for her, but to wor-p in her mother's temple was equally impossible. she did the best she could and got as much beauty her conscience would allow!

Such is one result of our over-revolt against what we gard as empty form and meaningless ceremony in igion. We have had the thrill of protesting against at we have not liked, but in the thrill we have missed at we might have put in its place. We have said, ther people use color and ceremony in a way that es not suit us, therefore we will not seek to discover way of using them that would suit us." And the rit of man has been poorer as a result.

One of the many encouraging things in modern re-ious education is the tendency to use art, beauty, or, symbols, romance and imagination in the work the church and one of the discouraging tendencies s in those who pooh-pooh such practices on the plea "No Popery for us," or "Now what new *ideas* did you e to people during that soft music and those shaded hts?"

Spiritual Personalities

Mr. Stevenson, Editor-in-chief, Department of Church School Literature, istian Board of Publication, gives in this editorial his answer to the following stion asked him by the Editors, "What is the Most Needed Emphasis in ent Day Religious Education?"—*Editors.*]

N MY childhood Sunday school we had the uniform lessons and the Shorter Catechism. My teacher s very earnest and lovable and her memory is cious to this day. I learned a great store of Bible ries with more or less understanding of their rela-n to my life. I acquired a reverence for the Scrip-es that abides. From the catechism I learned much cerning God, his Son, and the doctrines of redemption and righteous living. I believe that with such a loved teacher as I had, most children would receive great values, as I did, from that sort of religious education.

Many pupils in our Sunday schools still receive only such religious education as I have described. But I believe the present day need of religious education is more than teaching our pupils the things we wish them to believe about the Bible and about doctrine. We need to help our pupils to become more than believing persons.

In my early teens a church of my parents' "faith and order" was organized in our little town and, of course, I was transferred to its Sunday school. I began to hear much discussion of the reasons for organizing another church in our small town. The character and the organization of the church had thereafter a great place in my religious education. It was quite puzzling to me to try to understand how my former beloved Sunday-school teacher and the devout father of my playmate could "go to heaven when they died" because they did not belong to the church of my parents.

My religious education that had been creedalized now became institutionalized. I thought of my religious life in terms of loyalty to the church which soon became my church by my public profession of faith and baptism. I learned to love the church. Its worship and its ordinances have been impressive to me since my childhood. The best hymns I know I learned in its simple worship. I would have all pupils in our Sunday schools carry into their lives my love for the church. But I would not say the most needed emphasis in present day religious education is to be placed there. I know, nevertheless, that great communions organize their religious education around the church, and its ministry, and the sacraments.

AS I THINK of the world and the church of the present day, I lay the emphasis as I have opportunity on the idea expressed by the apostle Paul in Ephesians 4:1-13.

First of all, the apostle presents the church as a very body of Christ, animated by his Spirit, and manifesting its unity in the seven "ones" of verses 4 and 5.

In the next place, the apostle would have this living church appreciate its rich endowment in its ministry of apostles, prophets, evangelists, pastors, and teachers, as mentioned in verse 11. Such ministers are indeed the gift of Christ. As we recall the days that are past, how deeply we are indebted to such good men and women who were the glory of the church.

In the third place, I believe the most needed emphasis in present day religious education is for the living church with its endowment of spiritual leaders to devote itself to what Paul suggests as the function of the church in verses 12, 13, the nurturing of all unto "a full grown man, unto the measure of the stature of the fulness of Christ."

Without such spiritual personality it is vain to labor to make pupils believing persons or well behaving persons. I think of religious education as the nurture and the direction of spiritual personalities "unto the measure of the stature of the fulness of Christ." Surely we need now to place the emphasis there.

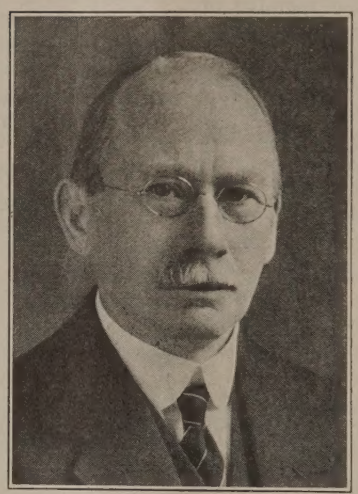
MARION STEVENSON.

St. Louis.

The Inner Life

By RUFUS M. JONES*

IF WE COULD find some way to make the skull of a person's head transparent so that we could look through all the coverings and see the cortex of the brain, and if still further we could magnify the brain-cells and could see the molecular processes operating there, we could on occasion plot out some very interesting brain-storms and cyclone-vortexes in the gray-matter of our friends. It would be more interesting entertainment to watch the storm waves in our neighbor's brain than it now is to hear radio-vibrations from a forecasting station. We should perhaps learn in time to guess from the curves and swirls in the molecular currents of the brain what was going on in the mind of the person who owned the brain. We should see for instance a wild sweep of movements in a lobe and from it infer that our friend was in the grip of a great fear, and then, again, we should see a leaping throbbing current coursing through another set of cells and we should know that a great love possessed the soul of this person. But no matter how far we perfected our system of observation and of interpretation there would forever remain an irreconcilable difference between what was happening in the physical brain and what was occurring in the inner soul of the man. The outer processes and the inner experience are forever on two wholly different levels. On one level you have *molecules* and on the other you have *spirit*, and they seem respectively to link up with two universes—the universe of matter and the universe of spirit. There is some connection between them no doubt, but we have not yet found the key that unlocks the secret. Matter is so obvious and so palpable that it is apt to absorb our attention and make us forget the no less important fact of the impalpable world within us and beyond us.



Rufus M. Jones

Creation does not stop with the making of a perfect human body, wonderful as that is. The eye, with its delicate adjustment for vibrating to color rays; the ear, with its thousands of harp-strings stretched to beat in response to the waves of sound; the wonderful brain, reaching down through its myriad network of nerves that carry out and carry in the messages; the heart, with its intricate systems of veins and arteries for reaching every cell of the body—these are as perfect as material organs can be; and the work of material creation seems complete with the production of the human body. But, alas! that which is perfect and complete is ready to vanish away, and the body no sooner gets finished than it begins to run down and wear out and waste away. It has no future; no bud of farther hope lies within it. It is the most marvelous organism and the most perfect form in the visible creation, and it dies daily until it is reduced to th dust from which it is made.

If this body of death were the crow of creation then there would be onl one word for it—failure. Make th body ever so perfect, and it must sti come woefully short of any worth goal. In fact, we soon find that it i the man within the visible man tha we really care for. It is not the hun dred or more avoirdupois pounds o flesh that we love—not the dus wreath—but the *Self* that uses thi visible form and speaks to us throug it.

THE CREATION and perfectio of this man within are the highes ends of life so far as we have any revela tion of them. This spiritual self ca have but one origin—it must be born from above. It i not a thing of decaying flesh or of disintegrating matte nor can it come from them. It comes from God, wh is its home, and its perfection must go on by a divin plan—according to the law of the spirit of life whic was in Christ Jesus. Like anything else, it grows b what it feeds on. It has its hungers and its thirst which must be satisfied with real things, not wit shadows.

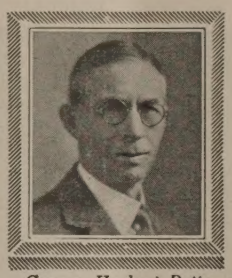
It is clearly evident that a spiritual self cannot b forced; it must make its own choices. Its life must b formed by its own resolves and decisions. It goes u or down as it chooses. The light shines for it, the gift of God are all about it, the heavenly visions are grante it—the cords of an infinite love pull at it; but it decide for itself what its response shall be, and thus it choose what its attainment shall be. The law of its being i to go from more to more. Every time it uses the ligh and appropriates the gift and sees the vision and re sponds to the love, it expands, and increases its rang and scope. Every attainment is thus a prophecy o something more beyond. It can never come to its go as the body does—that is, to the point where it mus begin to run down—for its end and perfection is notl ing short of likeness to Jesus Christ and the fullness o God. Its very imperfection is its glory, for it poin it ever on to something which lies before. It is nev left high and dry as a finished and completed thin with no more capacity for increase. The making o the man within the man is thus a continuous creatio and the desire to attain perfection is the measure the man.

The body may go to pieces, but this spiritual self co tinues to be what it has made itself by its choice an its loves. The tree that grows toward the light form its center of gravity on that side and finally falls towa the light. The soul that chooses to be a son of G may wait with perfect assurance for the time wh Christ shall be seen as he is, and the likeness shall completed.

*Rev. Rufus M. Jones, D.D., LL.D., is Professor of Philosophy at Haverford College, Haverford, Pennsylvania.

How the Child Learns to Know and Love God

By GEORGE HERBERT BETTS*



George Herbert Betts

THEN SUDDENLY God comes, an undoubting, immediate sense of God. ; is as if one was touched at every point y a being akin to oneself, sympathetic, eyond measure wiser, steadfast, and pure i aim. It is completer and more intimate, ut it is like standing side by side with and ouching someone that we love very dearly nd trust completely."

This from H. G. Wells concerning the ıner experience of God.

The young child has at the beginning no such onsciousness of God, no such awareness of a divine Being, no such emotional response toward a felt Presnce. These have to grow in him just as any other spects of experience, "first the blade . . ." How lo awareness of God and love for him come about?

Because of the need for brevity in this paper, let us eek at least a tentative answer to this question in everal propositions and a brief expansion of each.

1. *The young child naturally and readily accepts nd responds to the idea of God, a being who is present ut not seen.* Many have asked, how can you teach he child about God when God is so far beyond the grasp or reach of even the greatest minds?

It is only mature minds grown critical that have heological difficulties. The child has none. Such re the processes and patterns of the child's mind hat children of three often have "invisible" playmates f fancy who are very real to them. All children know nd love relatives and friends who are absent from hem. Probably the psychologist is right when he ays the child has no "religious" instinct. But call t what you will, observation shows that he has a et of mind or readiness of nervous reaction that causes im to respond easily to the idea of God as a very resent reality of his experience. There is not the least difficulty in creating a very strong God-consciousness n any normal child if right methods are followed. Next a few words as to methods.

2. *First concepts of God should be closely related to he child's immediate interests and activities.* A first lesideratum is that to the child God shall be a close nd intimate reality. But nothing distant or abstract ossesses such reality. The child can make nothing ut of omnipotence, omniscience, omnipresence, but e can understand God as giver and protector.

To too many children God is a rather dimly understood Presence found chiefly between the great covers f a large book. Parents and teachers (and preachers!) ften seem to forget that God was not put in the Bible ntil he had first been discovered in the hearts and inds of men. The Christian God is a God who is mmediately round about and especially who is within.

The shower comes down. "Mama, what makes the ain?" "God sends the rain, my dear." Uncritically nd with full credulity the young child accepts this partial explanation which, lacking though it be in scientific fullness, leads one little step toward knowing God at work here and now in his world. If the mother is able to explain how the sun draws up the water into the clouds and the clouds let the drops fall as rain, so much better and fuller may be the explanation. But she can keep it all related in the mind of the child to God, the great Cause. Or the child may ask "Papa, where does the dark go when morning comes?" Probably most fathers are hardly equal philosophically or scientifically to a full explanation of this phenomenon but the child can be satisfied and no false ideas of either science or philosophy put into his mind by the explanation, "God sends the sun and it drives the dark away." By thus connecting the thought of God with aspects of nature, the concept of God's immanence will gradually be developing long before the term itself can have any meaning.

The same principle holds for the concept of God as a comrade and companion. The child, bubbling with life, kisses his mother, exclaiming, "Mother, I'm so happy, I don't know what to do!" The mother responds, saying, "You make me happy, too." Then she adds naturally, "God likes for us to be happy and make others happy." "Does God love me when I'm naughty?" asked a repentant child. "Yes, dear, but He is sorry to see you naughty," was the wise answer. Such a natural bringing of God into the child's thoughts daily in connection with his own small but very real life-situations is a sure way to make Him a permanent part of the child's set of mind and heart.

Of course the child will learn of God from the Bible told him in story form. But the child who hears of God *only* from the Bible is hardly likely to connect him very closely with the real things of his experience. The Bible concept of God should be but a supplement to the concept of him which should arise from the child's contact with nature and the very concrete interests, activities and needs of his every-day living to which the thought of God is attached.

3. *The child's concept of God should be expanded in the order of the child's development.* There is nothing about the religious phase of experience which makes it possible for the child to grasp abstractions and generalizations beyond his age or capacity. This simple truism is forgotten by many teachers. One of the worst impositions (and there have been many) upon children in the name of religion is the attempt to teach them of God through the medium of a catechism dealing with the most refined abstractions of theology couched in terms comprehensible only to highly trained adult minds. Such a method is probably considerably worse than useless, for it will not only give no functioning concepts to the child, but will quite inevitably give the impression that religion (and God) is something unreal and not to be understood. The theory that the catechism should be "explained" to the child as memorized offers little help. The more you explain an incomprehensible

*George Herbert Betts, Ph. D., one of the ten leaders of thought in religious education announced in the February *Journal*, is professor of Religious Education in the Northwestern University School of Education. For further items concerning his life and works, see the January *Journal*.

abstraction, the more incomprehensible it is likely to become.

No one knows from controlled experiment just what is the best order for the presentation to the child of the various elements which should enter into our concept of God. Both the principles of genetic psychology and common sense, however, throw some light on the question. The child of two and three years is ready to know God as *giver, protector, friendly helper.* The child of four and five is ready to understand God as *father, maker, source of goodness and love.* The child of six and seven can comprehend God as *creator, guide, one who approves or condemns.* By eight and nine, the child can think of God as *comrade, friend, judge.* By ten and eleven, the thought is comprehensible of God the *eternal* (though who knows what all this means?), the *all-knowing,* the *everywhere-present.* But I will not attempt to continue the list, for I have not proved the detail of my ground, and in any case I am but seeking to illustrate a principle. Much experimental work will be required before a concrete detail of procedure can be offered. The main point here is that the child brings to his religion the same mental grasp and the same emotional capacity that he employs in other phases of his living, and these cannot be forced.

4. *The child's emotions take their tone from the quality of the stimulus which causes them.* This is but a technical way of saying that if we want our children to love God we must present to them a lovable God. It will do no good to teach the child that he "must love God." Love, any of the true emotions in fact, is not thus subject to volitional control. The very essence of an emotion is its spontaneous response to the object which calls it up. Let it be calculated, purposed, compelled, and it is no longer emotion in the proper sense.

This law can quite safely be generalized. If the child is to hate vice, vice must appear hateful and not attractive. If he is to fear evil, evil must look fearful to him. If he is to admire the character of Jesus, his character must be pictured to him as admirable.

It is evident that this principle leaves no place in the teaching of the child for a concept of God that places him far away, on a great white throne, the ancient of days. No child can love from such imagery as this. Nor must God be a cruel or vindictive God, even if the stories are in the Bible. The older student can understand the developing concept of God that is worked out through Hebrew history. The younger child cannot see in the picture of Abraham about to kill his son anything but the horror of it. He cannot see in the story of God drowning all the inhabitants of the earth except a chosen few anything that calls for love.

And so with many other Old Testament narratives. Such materials are for the scholar and not for the helpless child feeling his way toward a loving and lovable God. Jesus showed the way out of this difficulty when he said, "He that hath seen me hath seen the Father." Why do not more of us love God as we should? Perhaps in many cases it is because the God we were taught and in our blindness see is not a truly lovable God. Perhaps it is because the *lovableness* of God has never been made sufficiently clear to our hearts and minds.

In the foregoing discussion only the human factors involved in teaching the child to know and love God have been taken into account—the child's own readiness and the methods by which he should be led and taught. The divine factor, the eternal and transforming pull of God on the human heart and mind, has been taken for granted. Our part as parents and teachers is to provide the most favorable conditions possible for this divine alchemy to operate on the lives of our children.

How Can the Church School Afford to Buy Text Books?

SUNDAY SCHOOL literature has been published in very inexpensive form. This has been necessary because it is customary for churches to supply free literature to their pupils. Even in the form of inexpensive leaflets, the total cost of supplying a reasonably large school with literature amounts to a considerable sum. That the churches are sensitive to this expenditure is shown by the fact that some houses have grown rich on the basis of supplying cheaper material than is available from other sources.

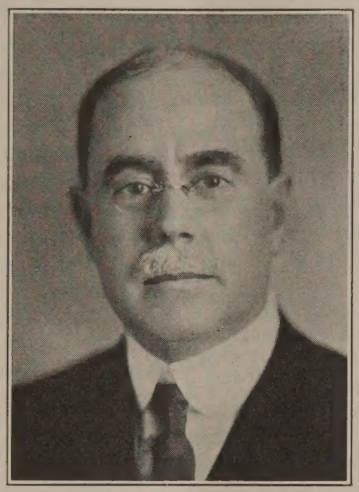
Of late years there has been much agitation for a better type of literature. The cloth bound text book has been urged for the church school and a considerable number of courses are being published in this form. Many churches who would like to adopt some courses of this sort are facing the question of providing the funds for financing such an undertaking. To have the church furnish such books free of charge to the pupils becomes very expensive. To ask pupils to purchase them is contrary to our custom and therefore raises difficulties.

A practical way in which this problem has been solved by some churches is as follows: The church assumes some financial responsibility for text books. The cost of the pupil material in the graded lessons amounts to from sixty cents to one dollar per year for each pupil. The cost of cloth bound text books amounts to from one to two dollars per book and the courses vary in length from six months to one year. The bound books, however, are usable year after year, which is not the case with the lesson leaflets ordinarily supplied. The arrangement is therefore made that books are purchased by the church and supplied free of charge to the pupils on condition that they be returned to the church at the close of the course for use by another class the following year. If a set of books is used two successive years very little expense is added to the usual expenditure for literature and in some cases it is not so expensive.

It is recognized also that it is a good thing for pupils to own their own books. It adds to their appreciation of them to make some investment in the books they use. The opportunity is therefore given for pupils to purchase their books if they so desire. In this case pupils are asked to pay one half of the original purchase price and the church supplies the other half. This is no more than the church does when the usual type of literature is provided for free distribution. On the other hand the pupil has the advantage of having a nicely bound book all of his own.—P. H. V.

Theology as an Element in Religious Education

By SHAILER MATHEWS*



Shailer Mathews

T IS RATHER the fashion to scoff at theology. This is beuse people are not acquainted with e right sort of theology. An inlligent man could no more scoff at odern theology, which is built up om social, historical, psychological, d physical, as well as biblical aterial, than he can scoff at a text ok in chemistry. Yet unfortuately the attitude of many persons ho are committed to scientific methds in religious education is one of periority to this type of religious inking. They believe in religion, t not in theology. I do not care question their statement, but I do ean to say that a man cannot beve in the Christian religion without me theology, for Christianity, as a resent-day religion includes intellectual elements as uly as it includes prayer, sacraments and public orship. In fact every one has his theology. If we ould talk less about religion and more about the hristian religion, our technique in religious eduation would be seriously improved. The psychologist not always the safest interpreter of religious and ocial phenomena. On the other hand, the theologian not of necessity a good interpreter of psychological nd sociological data. Whatever else may be demandd of a thoroughly trained religious educator, he hould not be indifferent to the church as a social intitution, or to the intellectual values which this institution has preserved and forwarded.

It is easy to say that religion is active, emotional, nd non-intellectual, but the truth of such a statement epends upon what it means. If it means that Chrisians do not cherish doctrines as essential to their faith; r that intellectual doubts do not weaken religion; or hat sane religious convictions do not deepen religious aith; the statement is contradicted by incontrovertible vidence. Every college teacher knows only too well ow moral mischief has been wrought by intellectual psets in the field of theology and philosophy. Indeed, n too many institutions the teaching of philosophy nd sometimes of sociology has become more disintegrating than any teaching of science. Old sanctions nd inhibitions are discarded, but genuine substitutes ave not been offered. The student far too often has been left like an automobile which, after running fairly well on poor gasoline, is unable to move after its tanks have been drained, but not re-filled.

It is pretty generally recognized that much moral indifference results from the breaking down of the theological convictions which have been identified with religion and have buttressed conduct. People who consciously face the intellectual problems set by the acceptance of the Christian religion often find themselves stripped of beliefs which they had not understood, but had accepted on the basis of authority and used to undergird their morals. When such persons are exposed to the buffetings of cynicisms or sensualism, too often they find themselves morally helpless. They pass through a storm and stress period which is bitter in itself, and in too many cases has a tragic effect upon the conduct of life. It is a risky thing to undermine any sanction or inhibition even by the intellectual change.

If such persons had been really trained in religious thinking; if they had not been forced to accept or remember certain doctrines which they did not understand, their moral life would not have been at the mercy of an unintelligent religious faith. Most of the extreme radicals I know are men and women, who, having been brought up in the strictest sects of the orthodox, uncritically abandoned religious faith itself when they became convinced that their old theological views were untenable; and in so doing have sometimes lost the perspective of moral values.

The lack of proper theological training often destroys religious interest. Too many young men and women lack religious convictions sufficiently strong to withstand the intellectual assaults of new knowledge. During that experience they may continue to lead moral lives. They may even be active in church, but their reasons for so doing will not always endure examination. Any Christian faith that will not satisfy the intellect is at the mercy of the intellect. Some satisfying world view is essential to Christian life. If a Christian does not possess one, he is unprotected against a world view that is non-religious. Some persons, of course, are incompetent to think very energetically on anything beyond their daily tasks, but unless ignorance is to be identified with piety, intelligence will be a basis for a healthy Christian life. But it is difficult to maintain a piety which was once buttressed by ignorance, when ignorance has been replaced by intelligence. A man should be as intellectually religious as he is morally religious. Too often those who do not recognize this fact find themselves either floundering in religious uncertainties which affect their whole attitude towards life, or protecting their convictions by appeal to external authority.

One of the first things which young men and women, and even children, should be made to realize, is that the Christian faith is not a survival of naive superstitions and is given new justification by all genuine knowledge. They ought to see that any mechanistic interpretation of the universe is an interpretation of the universe with man left out; that any mere behavioristic interpretation of man's actions is an interpre-

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tation of human nature with personality left out. They ought to be aided to see that religion is a functional activity in life which may be a curse if it is unintelligently directed. They ought to be aided to see that Christianity is a technique for the proper adjustment of human personalities, not only to themselves, but to the personality producing forces in the universe.

ONE REASON why theology is overlooked is that it is not easy thinking. But when was easy thinking ever the test of value? We expect lazy minds to think in a lazy fashion, but they are of no more value in religion than they are in business. Nor is it true that theology is uninteresting when it is properly conceived and properly taught. It is something more than a mere discussion of abstract principles. It is brimful of life, for every doctrine has been precipitated at a point of religious and social tension, and every doctrine is the result of an attempt to show that the Christian faith is intelligible from the point of view of social experience. Indeed, one might almost say that orthodox theology is transcendentalized politics. When one sees how its various elements were organized, the history of theology is full of dramatic situations. For the real purpose of theology is to vindicate Christian faith as consonant with realities as fast as they are grasped. It has become a very considerable part of religion, just as dietetics has become a very considerable part of Domestic Science. Unintelligent religion may be as dangerous and unappetizing as unintelligent cooking. When once a man realizes that doctrines are functional rather than scientific, his religion becomes as intellectually tenable as is his scientific assurance about things not yet in the field of experiment. A life that has expressed itself in accordance with correct theological thinking grows stronger morally and religiously. What seems twilight in theology is really the obscurity of intellectual confusion.

IF RELIGIOUS EDUCATION means anything more than the upbuilding of *mores*, good citizenship, social responsibility (all of which are, of course, of the utmost value), it cannot be indifferent to the objective reality we call God and to what the Christian religion insists are our relations with him. "Social passion" can no more replace such interest than glands can replace souls. The mind is irrepressibly curious as to the super-human aspects of life. Anyone who has ever brought up children knows that no amount of activities, games, clubs, Boy Scout troops, can prevent questions as to whether there is a God; whether the Christian religion is true; whether Jesus ever existed; why his teachings should be supreme; why the church preserves creeds; why men should pray. Each one of these (and similar) questions is obviously theological. A proper education will help children find a way to answer these questions and prepare for their recurrence in later life.

Whatever criticism we may pass on the catechetical method, it at least gives young people a world view and a systematic presentation of their relations with God. The fact that its content is badly adjusted to young minds and scientific intelligence argues the necessity of better and more effective instruction in honest religious thinking. We no longer believe that it is morally permissible for a man to be theologically orthodox and at the same time indifferent to moral values; but one of the primary demands of education is that a man should control his impulses by rational ideals. Theology is an attempt to do that very thing. Its forms will be outgrown, but its function will continue.

THESE CONSIDERATIONS lead to a question as to just how much really theological thinking beyond biblical study as such, may be introduced into religious education. As regards this the following elements seem indispensable:

1. Instruction regarding the Christian religion as the religion of definitely continuing and developing groups whose members have a supreme loyalty to Jesus as a moral example and the revealer of the divine life in humanity. This, of course, is history, and the historical social approach to the development of Christian theology is indispensable. In the history of the Christian social movement there is involved, also, a study of its institutions and its practices. Such a study will lead to the conviction that the intellectual values which the various doctrines perpetuate are something more than the doctrines themselves; that they are an integral part of the Christian religion itself.

2. This historical treatment should lead to consideration of the patterns and forms of thought which can best coordinate these permanent values expressed in doctrines, with the needs arising from today's life. Here one would introduce not simply social conceptions, but an interpretation of natural sciences from the point of view of the evolution of ever more personal forms. Probably the best method for reaching these new formulas would be discussion under the lead of people who are properly trained in such a method. It is not enough to discuss scientific findings in themselves. From the point of view of religious education they should be seen to have meaning to human personality. Theological thinking has always undertaken to utilize whatever scientific knowledge a period may have at its disposal. It is just as legitimate to speak about God from the point of view of infinite personality-evolving activity, as to discuss him from the point of view of the science possessed by the writers of the Old Testament.

3. A constant emphasis in this instruction should be that theology is progressive and its doctrines are functional rather than unchangeable. And it follows directly from this that, while every man is likely to have his own theology, there are certain convictions which are shared by groups of Christians of approximately the same social and cultural nature.

FINALLY, such a teaching of theology based upon the history of the development of the Christian religion as an aspect of western civilization will bring home to every thoughtful person a new confidence in his religious faith and a new ambition to express in his own attitudes and behavior what is the center of Christianity, that is, loyalty to the spirit of Jesus Christ. A person who is thus educated will not be jarred from his intellectual serenity by cynicism or materialism, much less by sensuality. For he will have that integrity of life in which his religious faith and his moral ideals are seen to be not only tenable but actually coordinate with whatever in any field of knowledge is seen to be a fact.

An Inquiry Into the Possibilities of Scientific Character Study

By HUGH HARTSHORNE AND MARK A. MAY*

WHETHER or not character can be *taught*, it certainly is *achieved* —possibly in spite of our rts to teach it. However mysterious may be the ys of growth in character, these ways have a sub- ntial existence somewhere, if we could but discover m. It is the object of research in character educa- n to trace to their beginnings the paths that converge the personality of the man of character in the hope t, as these are mapped out and lored, the stream of human ffic may be directed along those ites which issue in the common lfare. The control of the traffic l be the teaching of character. n this be done?

Exploratory research has several ks before it. One is to gather jective information concerning the sent state of affairs in character ucation. What *results* are various thods actually producing? A ond task is to investigate the uses of differences in character. hat has led up to this or that rticular habit, or motive, attitude, degree of self-organization? A ird task is to provide a scientific ndation for our *thinking* about aracter.

Our theories of what character ally is are drawn mostly from philosophical or theo- gical sources rather than from an empirical study of e facts of human nature. Until recently, the tools r extensive empirical studies have not been available. ith the development of statistical techniques during e last quarter of a century we have been placed in mmand of a new type of data—the quantitative cord—and a new type of method—quantitative com- rison. The application of these tools to the facts of man behavior provide an empirical basis for a theory character, and open the doors to the scientific study this aspect of human personality.

The scientific study of education has revolutionized educational procedure. New tools have been put into the hands of the teacher for the shaping of mind and character, because he has been given a better insight into how pupils learn.

The scientific study of moral and religious growth has only just begun. What new tools for the building of character this may put into our hands, we can only surmise. No doubt many of the things we are now doing will be shown to be ineffective for the purpose intended. New methods of work will be discovered. Professors Hartshorne and May, in their work for the Character Education Inquiry, are pioneering in this new science. Some of the principles which they have discovered are set forth in the accompanying article.

PEOPLE have been measuring character ever since some medicine man invented the ordeals by which detect a criminal or to select for admission to the ibe the youths who could meet the rigorous demands war and the chase. The tests imposed were per- rmance tests. As the story goes, it was the youth ho could endure without flinching the pain of a live al held voluntarily under his arm or who could pass night in the wilds alone and without fear, who was ted high on these first tests of character. Similarly, we dge our acquaintances, our pupils, our teachers. Do ey pass muster in those situations where their be- avior is peculiarly revealing of the presence of needed kills, attitudes and controls, or do they fail us when e most count upon them?

Even a life-time of intimacy is not an infallible source of information. Weak spots and strong spots in our friends often appear to our great surprise. How much less, then, can it be expected that by an hour or two of testing we can attain any general knowledge of character? It is not expected. We can not. The best we can do is to gain some rough and ready approximations to a *score* that can be used for practical purposes as showing the relative status of an individual, much as we use an intelligence score to stand for a person's intelligence. No one imagines that an intelligence score exhausts or inventories a person's intellectual equipment, but a mental age or I. Q. is an exceedingly useful instrument for classifying pupils in accordance with their predicted ability to perform certain tasks, and a score in an arithmetic test is an indispensable device for determining the relative effects of rival methods of teaching arithmetic.

IN BUILDING so-called character tests, the primary necessity then, is to get records of performance in life situations which are as much alike for everyone as it is possible to make them, and to count successes and failures, calling them scores or measures of the tendency or ability to meet the demands of the situation.

Supplementing such performance tests, and as evidence of comprehension of the implications of critical situations, one needs also a test of knowledge and opinion. This corresponds to what we discover about one another from what we say in conversation *about* situations. No one can ever enter fully into the inner chambers of another's thought and purpose, but we do, as a matter of fact, depend partly on what people *say* in forming an opinion not of what they do but of what they *think*. A high degree of consistency between ideals and acts is usually regarded as evidence of a greater maturity in moral development.

FOLLOWING this general line of thought, the Character Education Inquiry has been engaged for four years in developing tests and techniques for measuring the tendencies and ideas usually associated with character and in working out certain types of research with these tools. The field covered may be conveniently summarized as including:

I. Knowledge of standards and of the social facts essential to self-directed social adjustments.
II. Attitudes, ideals, motives and interests.
III. Habits and tendencies of conduct in social situations.
IV. The relation of these factors to one another and to social-self-integration, involving the power of self control and the strength of the tendency to pursue a given objective.

*Dr. May and Dr. Hartshorne are conducting the Character Education Inquiry Teachers College in cooperation with the Institute of Social and Religious search.

A large number of tests have been devised which are in process of being evaluated in terms of their capacity to "measure" or stand for "character" as a whole and each of the separate factors* embodied in the several test situations and responses.

The bulk of the tests are of the performance variety. For example, to measure a child's power of self control in one type of situation, a box containing a variety of fascinating looking puzzles is placed on his desk with the injunction not to touch them as to do so would make a lot of work for someone. The objects are so arranged that any handling is self-recorded. The desire to master a difficult situation is measured by giving a pupil a choice of two interesting mechanical puzzles to solve and then noting the time he will devote to each in turn. The puzzles, incidentally, are too hard for him to solve, but he does not know that. Of course several situations of similar character are used in each case.

The third group of factors is measured only in the most abbreviated way inasmuch as all life situations could not possibly be covered. Significant samples are chosen for special study, however, *viz.* cooperation (a social "success") and deception (a social "failure"). The former is measured by the provision of standardized opportunities to be helpful at some personal sacrifice, such as giving to poorer children all or parts of a pencil kit just received as a gift.

THE most complete part of the study has been of the behavior tendency called deception—chosen partly because of the ease of measuring it and partly because of its significance as an insidious and prevailing trend in our American civilization. Some nine types of life situation were utilized, in the classroom, in parlor games, in an athletic contest, and in the handling of money. In all, there were twenty-four tests, all of which have been given to over a thousand children and a part to eleven thousand others, all in grades III to XII and most of them in grades V to VIII. From behavior on these tests one can predict with fair accuracy what an individual would do if confronted with similar situations again. By showing the relations of deceptive tendencies with other facts about the children, such as age, intelligence, retardation, sex, emotional stability, nationality, religion, home background, playmates, classroom methods and the like, some light is thrown on the probable causes of deceit.

In the first volume of the report of the character Education Inquiry* the authors have set forth in great detail the problems involved in the application of tests of this sort, the techniques used, their practical and theoretical value, and the results of their use. Certain conclusions concerning the tendency to deceive and the bearing of the facts on the nature of character are given there which may be summarized briefly as follows:

There is less deception when the relation of pupils to teacher and school system is friendly and cooperative, rather than hostile and suspicious.

No general sex differences are discovered.

No general improvement is noticed as children progress through the school grades. In fact the reverse is frequently true.

Children with fewer advantages and lower abilities on the whole tend to cheat more than children with more advantages and greater abilities, but this is not universally true.

AS HAS long been believed by many psychologists, character tendencies like honesty or dishonesty are specific in nature rather than general traits. When a child is found to be dishonest it is fairly certain that he has been so treated by others that he has actually been "taught" to be dishonest in that particular situation—as when a child who is unable to do a certain piece of school work is treated as though his whole life and happiness depended on his doing it. But a child may cheat in class and never show the slightest tendency to cheat on the playground, or vice versa. In other words, honesty must be achieved, just as arithmetic ability is achieved by intelligent practice in a large number of situations.

A study of the effects on children of certain methods of teaching honesty leads to the conclusion that merely to discuss honesty or to set up honesty as an ideal, or to ask the children to keep a record of their truthfulness does not have any *necessary* relation to their actual practice of honesty and may do more harm than good. That is, if honesty or any other desirable form of behavior is to be taught, then the school must be organized in such a way as to give the preference to honest rather than dishonest practices in every detail of its work, from the pupil who is trying to get a lesson in arithmetic, through the teacher who is trying to prepare him for a regents' examination, and the principal, who is trying to squeeze 5,000 children in a building made for 3,000, and the superintendent who is trying to create a great municipal system of education, to the school board, which is trying to keep the balance between contending forces within and without the schools. If the children are to learn to be honest, honesty and fair play must characterize the *system.*

FROM the fact that some methods of teaching honesty have been shown to be worthless for the bulk of the children subjected to them, it may be inferred that more careful evaluation of our current efforts to teach character is needed. It may be of interest to report that such slight advantage of Sunday school children over those not enrolled as there is in the matter of classroom honesty may be properly attributed to the *selective* factor, that is, to the fact that children who get on Sunday school rolls are the kind that are less apt to cheat. This may not be true of Sunday schools in general, but in one community regularity of attendance was shown not to be a factor as those attending regularly were no less deceptive in day school than those who rarely if ever attended, and in the best of the schools in this community, difference in length of association with the school were not accompanied by any differences in classroom deception.

This all means that the intelligent guidance of our programs of moral education, whether conducted by church or day school or club, requires the increasing use of careful methods of evaluation in terms of the effects on the practices, ideas, attitudes and, if possible, the characters, of the pupils.

**The knowledge factors are reported on in the monograph "Testing the Knowledge of Right and Wrong," Religious Education Association, 1927. The tests there referred to have since been reorganised and incorporated in a battery of information and opinion tests soon to be published.

*Studies in Deceit, Macmillan, 1928.

·Welcome to os Angeles, California

UNDAY SCHOOL workers of the World, we greet you! Week by week d year by year you labor steadfastly in e vineyard asking no reward save the sciousness of a joyous duty faithfully rformed. May the Los Angeles World nday School Convention of 1928 lift u to higher levels of skill and strength d faithfulness for the tasks that lie fore you in the years to come.

This Convention will be held in one of e garden spots of the earth—Los Angeles. You will find a great modern city of million souls, set on a beautiful shore, here the great mountains of the West eet the blue waters of the Pacific Ocean. ou will find a city basking in the sunine that changes winter to summer, and oled by the breezes from the ocean that rn summer into spring.

California is of all the states the one fullest of romace and interest. Eighty years before the Pilgrim thers landed on Plymouth Rock, the great Spanish plorer, Cabrillo, landed on California's shore. Later e bold missionaries of Spain came amongst the dians and built the lovely old mission churches that e treasured relics of the past up and down the State. he colorful days of the gold rush in the fifties of st century, and the changing panorama of miners d adventurers lend to the busy present-day life California a background as vivid as the shawl of ne of the Spanish senoritas of a bygone day.

Welcome to California, and to Los Angeles; welome to this land of beauty, where the warmth of uman hearts and the strong grasp of friendly hands waits you. Come in your thousands and make this enth World's Convention the largest and the best ver held.

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MISS MEME BROCKWAY, Philadelphia, Pennsylvania; Director Children's Work, American Baptist Publication Society.

MISS NANNIE H. BURROUGHS, Washington, D. C.; President National Training School for Women and Girls.

R. E. DIFFENDORFER, D.D., New York City; Corresponding Secretary Board of Foreign Missions M. E. Church.

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BISHOP FRED B. FISHER, India; M. E. Church North.

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JAMES KELLY, M.A., Glasgow, Scotland; Honorary Secretary British Committee World's Sunday School Association; General Secretary Scottish National Sabbath School Union.

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HUGH S. MAGILL, LL.D., Chicago, Illinois; General Secretary International Council of Religious Education.

REV. PYENG SYENG OK, Korea; Professor of Religious Education, Methodist Theological Seminary, Seoul; President Korea Sunday School Association.

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The Devotional Life of a Little Child

By MRS. EDITH E. READ MUMFORD*

HOW DOES a little child first come to know and to love God? At what age should he begin to pray? Should we form the words of his first prayer for him? or should we leave him to find his own form of expression? What special form should family devotions take when he is included in the family circle? These are the practical questions to which I have been asked to suggest an answer.

How does a little child first come to a knowledge and love of God, i. e., to a knowledge and love of a Father whom he cannot see? Let us imagine a child born at the beginning of the Great War, soon after his father had left the home. Imagine that father's "leave" postponed again and again, so that his "baby" was over 4 years old before he first saw his father. That father would not come as a "stranger" into his boy's life. The beginning of his knowledge would have been made through his mother. This would form a basis, from which, later on, a fuller knowledge and a stronger love would quickly grow. For even before her baby could understand what she was saying, the mother would have talked to him of his father. As he grew older, she would read to him bits of his father's letters and through her his father would send him special little messages. Through these messages, through all that his mother told him, gradually the child would come to feel as if he knew his father quite well, even though he had never seen him. The time would come when he, in his turn would begin to want to send messages back.

Infant Samuel

It is true analogy, for, in the same way, even before a child is old enough to understand, the mother speaks to him—naturally enough—about God, his unseen Father and hers. She tells him of the wonderful things which God does—how he loves us and takes care of us, how he wants us all to be happy. Together they watch God, the Great Creator and the Great Worker, when they watch the wonders of Nature—the opening leaf buds, the song of the birds, the scent of the flowers. Every night and every morning, kneeling by his side, she speaks to God in prayer. Gradually the child comes to know and to love God just as the child we imagined grew to know and to love his absent Daddy. And just as he wanted himself to send messages to his Daddy so the child wants as it were to send messages to God, i. e., he wants himself to pray. When the child knows and loves God, he is ready to pray, but not before.

SURELY the question whether we ought to teach our children the words of their first prayer answers itself when we look at prayer in this light. No real message would have been sent by the child to his absent Daddy, if his mother had put a pencil into his hands, saying, "Now write at my dictation, dear 'Dear Daddy . . . . .'" Is a real message sent to God when the child merely repeats what he has been taught to say by some grown-up person, however simple and close to the child's experience the words of such a prayer may be? Prayer is not merely asking for things, not even asking to be "made good" or that God's blessing may rest upon those whom the child loves. Prayer is talking with God as a child talks with a father—sharing his interests with God, sharing his joys and sharing his sorrows with God, telling God of the difficulties of the day. "The children"—writes the author of *The Unrelated Family*, telling of a home for deserted children started in a country town in England—"were taught neither petition nor thanksgiving as an ideal for private prayer, but rather to go to the prayer room—to a little room specially set apart—whenever they liked to tell God what they had done during the day." Their prayers were rather wonderful. Especially was it interesting to notice how they developed and altered in character as the children themselves developed and grew older. Alfred four and a half years old, used to go into lengthy descriptions of everything he had done during the day. "Thank you for the lovely day," he prayed one night "and for the games we played and for the nice things we took to bed, and Baby's lost Doris nightdress so she has to go to bed in Dick's shirt, and make my mother well again, and take care of Father. Amen!" Nine months later he prayed, "Don't let us grumple, when we have to do what we don't like, and don't let me cry; but sometimes"—he continued, in a happy burst of confidence—"I do bump my head on the barfroom door, and then I don't cry but I larf! How real all these prayers were! How different from the formal sentences that have no reverberation in the child's inmost thoughts!

When the child begins himself to pray to God, he begins to "picture" him more vividly, seeing God as a kind of superman or as the great king of all the fairies in his dwelling place above the clouds. This does not really matter. What matters is that God should be *real* to the child and intimately associated with all the happy details of his daily life. God loves Mother and Father and takes care of them. God takes care of little children, helps them to be brave and helpful cheerful and obedient. God sends the rain and sun

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ne to help the flowers to grow. When the children nt seeds in the ground and tend them carefully ey are co-workers with God. When it isn't easy to be od and helpful, and they try hard, then they can lize it is God who helps them to succeed, and they e in truth then also co-workers with God. Praying God, doing things for God, doing things with God, od becomes more real to them every day.

WHAT MATTERS at this stage is that the thought of God should be woven intimately into the bric of their daily lives. Where there are little chil- en in the family, family prayer should be of such a ture that this intimate relationship is strengthened. hy, one wonders, are readings from the Bible only ed at such times? Why not a few verses of poetry ithin the little child's comprehension about birds d flowers—babies and mothers and little children? 'e teach them that God speaks in our hearts to-day st as he spoke in the hearts of the wise men of old and the heart of Jesus—yet we fail to strengthen the hold pon the child of this "everywhereness" and "every- hen-ness" of God by our artificial separation in family rayers of the *Bible* from all other literature. If we ave prayers together as a family, surely such prayers ould be designed so as to make a specially strong ppeal to the *little* children, because the emotions hich are aroused, and the ideas which are implanted, the first five and six years of a child's life in connec- ion with religion constitute the foundation upon which he child's religious life in the future will rest. Find- ng suitable readings—poems, stories and parables— vith which the chosen *Bible* readings can be supple- nented, should not be a difficult matter; so many books re published today from which such readings can be hosen. After the reading, a few explanatory words ould occasionally be added by the mother or father o as to bring the reading within the comprehension even of the youngest child—though grown folk need to ear in mind the child's remark to the effect that he could 'understand quite well as long as no one explained!" —and not introduce obscurities by over explanation.

One more point. In the prayers which we use at such imes, surely we need to be careful to avoid what are spoken of today as "negative suggestions." If it is bad for a little child as we now know it to be, to say, "Be careful, mind you don't slip," as he is going down- stairs; or, "Don't be afraid, I am in the next room," when we leave him in the dark to go to sleep—because we are suggesting falling, suggesting fear, and thereby helping to bring these things about—it must be equally harmful to suggest fear and wrong-doing in our prayers by repeatedly thanking God for "keeping us safe from the dangers of the night," by asking him to "keep us free this day from sin," and so forth. Rather should we thank him for his good gift of sleep and the gladness of waking fresh in the morning; thank him for giving us the power to love one another and for having so made us that we can only be really happy when we are kind and considerate and unselfish and thoughtful of others. Long ago, in Palestine, Christ set a child "in the midst of them," saying "Of such is the Kingdom of Heaven." Perhaps, who can say, our prayers would be nearer to the heart of God if we asked the children themselves to suggest what we should thank God for, instead of leaving the form of the prayer for grown folk only to decide. "May we thank him for our mothers?" suggested a small child in a slum school in one of our great cities. "And for our homes?" "And for little babies?" "And for the lovely flowers?" added another, turning a wistful eye towards the bunch of chrysanthemums upon the table—"Because he made them all,"—she added in an awe-struck voice.

RELIGION is the outcome of experience, the foundations of the child's knowledge of *God* are laid in the child's knowledge of *us*. It is only through our mysterious human relationships, through the love and tenderness, and purity of mothers, and sisters, and wives, through the strength and courage, and wisdom of fathers, and mothers, and teachers, that we can come to the knowledge of him in "Whom alone the love and the tenderness, and the purity, and the strength, and the courage, and the wisdom of all these dwell for ever in perfect fullness."

It is not enough to deliver God's message to the child; we must fit ourselves to be it. "How can I hear what you *say*," wrote Emerson, "when what you *are* is thundering in my ears?"

Home Dedication

HOME DEDICATION DAY is to be observed this year on April 4 which is the Wednesday of Passion Week. The movement for establishing the custom of dedicating homes has been growing during the past few years. It is a beautiful way in which to exalt the place of home life in both church and community. It helps to bring children into their own right and to declare the importance of providing a place for them in the modern Christian home, dedicated specifically to their needs.

The objectives of Home Dedication Day as stated by the founder, Professor H. Augustine Smith, of Boston University, are as follows:

The glorifying of home life over against clubs, joy rides, jazzy parties.

The checkmating of divorce through the establishment in the home of understanding, sympathy, sweet reasonableness, romance, beauty, religion.

The beautifying of the home through the fine arts, particularly through music and pictures. No one can fully live without pictures. Acceptable copies of famous masterpieces should be in every home. A home is most equitably judged by the pictures on the wall, not the auto in the garage, oriental rug, and so forth.

The experiencing anew of the normal and open minded life between parents and children. The ideal should be not necessarily less time on the golf links for Dad or less time at the club for Mother but *more* time for play with the children, reading with and to them, and the social joys of at least one meal together each day. Blessed are all they that have good manners, even at home!

The promotion of love and understanding for other folk than our own—a mystic cord closely binding all mankind. It should be a day for home fires, a day of domestic felicity, not alone in America, but in Japan, Argentina, South Africa, Scotland, Hawaii. It should be a day of world comradeship, all agreeing, irrespective of race and color, to live home life as the most beautiful experience in the world.

As suggestions for ways in which Home Dedication Day may best be observed, Professor Smith gives the following:

Consecration or reconsecration of a home.

Dedication of a club house, manse, camp.

Social and religious service in any and all homes—prayer, singing, lighting of hearth fire or candles.

Service at some church or club, with talk, prayers, songs on the home.

Unveiling of pictures in the home, or the first use of some musical instrument, even radio, which is tending more and more to build up home life.

The Place of the Personal Relation to God in the Curriculum

By WILLIAM CLAYTON BOWER

AS THE CHIEF instrument through which the educative process achieves its ends, it is obvious that the function of the curriculum of religious education will be derived from the general objectives of the whole process of religious education.

How are these objectives to be conceived? Are they to center in the transmission through instructional techniques of bodies of information about the Christian religion as that knowledge is contained particularly in the Bible? Do they center in the building up through processes of indoctrination, of habits, of mind, and skills that will prepare the immature for the functions of adult life as predetermined by adults? Or is it to develop religious persons who shall be able to live a complete and effective and satisfying Christian life at every stage of the growth process?

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He was for nine years head of the department of education, Transylvania College; for four years Dean and Professor of Religious Education of the College of the Bible; Dean, Transylvania College and the College of the Bible and Professor of Religious Education during 1925.

Dr. Bower is an ordained minister of the Disciples of Christ and has served pastorates in Indiana, New York, and California.

He is a member of the International Lesson Committee and the Committee on Education and is Chairman of the Sub-Committee on International Curriculum of the International Council of Religious Education.

The published works of Dr. Bower, aside from numerous articles in current magazines, are: *A Survey of Religious Education in the Local Church; The Educational Task of the Local Church; The Curriculum of Religious Education.*

He is married, has two children and is fifty years of age.

Increasingly it is becoming clear that the objectives of religious education can be reduced to three fundamental aims: the development of Christian personality, the development of an intelligent and effective Christian institution, and the gradual and progressive reconstruction of society upon the basis of the ideals and purposes of Jesus. Upon analysis it becomes clear that the creation of an effective specialized institution for the interpretation and promotion of religion and the progressive reconstruction of society upon a Christian basis at the points where Christian persons are caught up in the complex relations and functions of social living are both functions of Christian personality. The fundamental objective of religious education, therefore, the one upon which all others depend, is the development of dynamic Christian persons whose living is inspired, controlled, and motivated by the ideals and purposes of Jesus.

To modern scientific psychology it is clear that persons realize themselves through the experiences which they have. When this process becomes conscious and planned, what before was nothing more than a process now becomes a quest—an achievement of Christian personality. Religious education becomes an adventure in the discovery of the Christian way of life and of its incorporation into the attitudes, the ideals, the habits, and the purposes that, when integrated into a consistent whole, constitute an effective personality.

At the same time the trends in the psychology of religion make it increasingly clear as to what the nature of religion is and as to what its relation is to the other aspects of experience. Human experience takes on a religious quality at the point where the several specialized experiences, such as are involved in our intellectual, our economic, our social, our ethical, and our aesthetic activities, are fused into a total meaning and worth of life. But religion is more than just the fusion of the several specialized areas of experience. It is in this area where life appears in its entirety that God appears in human experience. To Christian experience, this is God as disclosed not only in nature and history, but uniquely in the life, teachings, deeds, and death of our Lord and Saviour, Jesus Christ.

This means that religion cannot be departmentalized as an isolated experience taking its place on a co-ordinate plane with our economic, social, intellectual, ethical, or aesthetic experiences. The content and pattern of religious experience root back in every area of human experience. Both in its origin and in its effect upon life, religion permeates the entire range of experience. When religion is isolated and made a department of life, co-ordinate with our other experiences, it ceases to be religion in the essential sense. Every experience—in the family, in business, in education, in recreation, in vocation, in noble enjoyment—takes on the religious quality when it is seen to stand in relation to the total meaning and worth of life in terms of its relation to God.

THESE CONSIDERATIONS set the task for the curriculum maker in religious education. The function of the curriculum is to discover the fundamental and significant experiences by which growing persons live, to select and organize those experiences that are fruitful for educational purposes, to raise them into consciousness, to help the learner to analyze them, enrich them, and bring them to Christian outcomes with the aid of the religious experience of the past and to render these Christian outcomes permanent and dependable ways of living. It is the function of the curriculum to help the growing person to give the religious quality to all his experiences by judging them in the light of a vivid sense of his personal and responsible relation to God and of God's relation to the entire material and social process. The religious educator must devise techniques not only for the discovery, selection, and organization of these representative experiences by which people realize themselves, but

...o for imparting the religious quality to each typical ...erience in its natural setting of the everyday rela... ...s and functions of human living.

...t is clear, therefore, that the curriculum of religious ...ication must carry education farther than merely ... social and ethical levels, which are still in the realm ... departmentalized values. It must add the essential... religious quality to every experience which comes ... m seeing every experience in terms of its relation ... God. Consequently, religious education may not ... p with character education as it is generally con... ved and as it is currently taught in the public ...ools. It must lift experience to a still higher level ...ere it gets its meaning from a vivid sense of its ...ation to God and where it is motivated by this ...ference. The relation between the entire range of ...perience and religion is reciprocal. If, on the one ...nd, religion roots back in the fundamental, day-by-...y experiences by which growing persons live, relig... ...n, in turn, feeds back into each of these experiences ...e dynamic and the reconstructive influence of life ...nsciously lived in relationship with God.

It is under the impulsion of such convictions as these ...at the Committee on International Curriculum of ...eligious Education is seeking to construct a curriculum ...sed upon the experience of the learner as it under... ...es interpretation, enrichment, and control in terms the ideals and purposes of Jesus, in such a way that ...e growing Christian will be led to give a religious ...ality to his entire range of experiences by viewing ...em in their relation to the character and purpose of ...od as disclosed in the life and teachings of Jesus.

In the opening paragraph of its *Statement of Theory*, ...e Committee has defined the objectives of the cur... culum in the following terms:

> The objective of religious education is a complete religious ...e which includes personal acceptance of Christ, his way of ...e, and, under normal circumstances, membership in a Chris... an church; the Christian motive in the making of all life ...oices; and a wholehearted participation in and contribution ... a progressive realization of a social order controlled by ...hristian principles.

In its report to the International Lesson Committee ...t Birmingham, the Committee further expressed its ...onviction in these words:

> In connection with its analysis of traits and relations and ...nctions, the sub-committee has attempted to arrive at a ...orking conception of the areas in which religion functions ...nd of the differentia which distinguish those aspects of ex... erience which are essentially religious from those aspects ...hich are exclusively social and ethical. The sub-committee ...onceives the area in which religion functions to be the whole ...f life. It should, therefore, in the committee's judgment, be ...he objective of religious education to bring religious ideas, ...ttitudes, and motives as conditioning and controlling factors ...n every relation and function involved in human living. On ...he other hand, the sub-committee is convinced that any ...ducational process that stops short of the development of a ...rowing consciousness of God and of a personal relation to ...im and of an increasing understanding of the universe in ...erms of the purpose and character of God fails to reach the ...evel of religious education.

In working out its techniques for discovering, select... ...ng, organizing, and treating the representative and ...rucial experiences of growing persons for curricular ...se, the Committee has held this objective constantly ...n mind. In its Foreword for the *Areas of Human Experience* the Committee has reminded itself and those associated with it in the construction of the new curriculum that:

> Religion, as the fundamental value and interest of life, has a unique and intrinsic worth and should be cultivated for its own sake; but, since it both affects and is affected by all other values, religion cannot be confined to a separate area of experience.
>
> The supreme function of religious education is to develop a growing consciousness of God and of personal relation to him, to reveal the meaning of the universe in terms of the character and purpose of God, and to lift into consciousness the principles upon which all right living is based and thus to help persons in their individual and social relationships to find the religious interpretation of experience and to carry this back as a motive into all activities.
>
> Christian education seeks to carry out the above function primarily under the guidance of the life and teachings of Jesus.

With some such objectives as these in mind, it is the task of the curriculum builder first of all to discover the experiences involved in the forward moving and developing life of growing persons by which they realize themselves and then, with the aid of historical religious experience, particularly Christian experience, to help the growing Christian to interpret his own experiences and to bring them under control in terms of their relation to God as he is revealed through science and human achievement but especially and uniquely in the ideals and purposes of our Lord and Saviour Jesus Christ.

The International Council Meets

As the final copy for this issue of the *Journal* is being released the Annual Meetings of the Council are in progress. The Hotel Sherman in Chicago has become a center of religious education and religious educators. Over 800 people have been in attendance in the meetings thus far. In this number there have been more employed workers in religious education, both from denominations and states, than ever before.

As this is being written the meeting of the Committee on Education has just closed. Throughout the week preceding special committees of the Committee on Education and the Professional Advisory Sections of the Council were in session. The programs of the Professional Advisory Sections this year were characterized more as discussion groups than as series of formal addresses. The 14 different sections offered an opportunity for the consideration of a wide variety of subjects. There was an unusual desire for integration manifested in the meetings this year, expressing itself through joint meetings of various sections, and two sessions in which all the sections participated. A fine spirit pervaded all of the conferences and it is the general opinion that very important forward steps have been taken.

The matter of most far reaching significance which came before the Committee on Education this year was that of the proposed merger of the Committee on Education and the International Sunday School Lesson Committee. In its meeting in Cleveland, December 29, 1927, the Lesson Committee expressed itself as favorable to such a merger and appointed a sub-committee to confer with a similar committee of the Committee on Education regarding the procedure for bringing

(Please turn to page 40)

Religious Education and Evangelism

By A. J. W. Myers*

THE CHRISTIAN TEACHER cherishes more than anything else in life his intimate fellowship with God. That which is to him his sun and shield he desires for everyone of his pupils. His ardent prayer was expressed once for all by the Master "that they should know thee." This is life eternal. The education or evangelism which neglects or undervalues this is not religious education or educational evangelism as the Christian church thinks of these terms.

Religious education implies direct dependence on God at every step. The human life, it claims, is born in the image of God. The human soul cannot be satisfied with all the world besides. It seeks if haply it may find him. "A spark disturbs our clod." Educational methods are worse than useless unless that spirit of God is in man. Education can never create. All it claims to do is to stimulate what is inherent and direct and guide the person in the Way of Life.

In this respect education is analagous to agriculture. No farmer, however scientific his methods, claims to create the life principle of anything he plants. He selects seed that germinates well, has life. He studies to provide the best conditions that the life germ may be nourished and grow. His joy is fulfilled when perfect plants are produced whether they be grain, flowers, shrubs, or trees.

Not only is the educator dependent on God for the inherent spirit which is akin to God but he is dependent on him for everything in life. One cannot so much as breathe but through the sustaining power of God. In breathing the person helps create a vacuum and the air rushes in. But the air rushes in and refreshes only because of its peculiar properties and composition. And the air is what it is because of the sun and moon, sky and sea, and because of principles and laws which have operated for millenniums. In this simple act of breathing one is linked up with the whole universe not only today, but throughout its history. Therefore, we are dependent on God not only for spiritual life but for every single breath of our nostrils, for this simple act is bound up with the whole universe and its laws. If this is true of a simple physical act, the religious educator is dependent on God for all spiritual growth.

RELIGIOUS EDUCATION is essentially dependent on God because another of its cardinal principles is that God is Father and that he yearns over everyone that each may attain his highest possibilities. However impossible it may be to imagine, the Christian believes that God seeks the love of every one with infinitely more tenderness than does the saintly mother the love of her child. Without this conviction no teacher in the church school and no minister or missionary could have heart to work.

It is because the teacher feels he is in partnership with God that he has confidence and joy in his work and a faith that no present failure or mood of despair can shake. So it is possible to define educational evangelism in some such way as this: "Educational evangelism is a reverent attempt to understand God's laws of human growth and development, and intelligently to cooperate with him in carrying out his purpose, that all may consciously and gladly love him."

This implies a colossal assumption of faith. But it seems justified by Scripture and by experience, and by the teaching and life of our Lord and Master. Anyone who seeks to know God and understand his working must do it reverently. Like Moses he feels it is holy ground. Like Joseph he realizes God is in this place. This is the gate of heaven.

But this conception of cooperation arouses, quickens, stimulates every power of his being. If one is to work with God his intelligence must be used to the full. With all the powers of mind which God has given him he seeks to understand God's plans and to enter with vigor into them. No premium is placed on sloth and stupidity in religious work. Man can do nothing apart from God but man must do his part and this conception of educational evangelism as an enterprise in which the teacher cooperates with God is a trumpet call to gird the loins of the mind both to understand and intelligently to do his part.

The quest of God for man is eternal. It began before the creation. It was in the mind of God, faith asserts, before the foundations of the world.

The quest of man for God is as old as mankind. It is significant that while the relationship between the individual and God is intimate and personal, inspiration often (perhaps always) comes through the sense of human (or social) needs and always leads to fuller service. Abraham went out not knowing whither because of some pressing tribal need. Zoroaster as a boy saw the needs of his people and in his vision of God claims he grasped more clearly than in all his years of study how great these needs were. The visions and voices of the Domremy peasant girl were alive with the needs of her poor war-ridden country. The pampered and shielded prince Gautama (Buddha) felt the call through human misery. And all these representing the saints and martyrs of all time gave themselves to what they conceived to be the service of their fellows.

CHRISTIAN EDUCATION, then, aims to bring each individual into the closest intimate fellowship with God, an intimacy, to borrow a figure from Hosea, that may be likened to that of betrothed lovers. But at the same time this is social and one test of the reality of the fellowship is the measure of loving service one does for his fellows, for society and civilization.

But religious education and educational evangelism are not merely a vestibule into the fuller life. They are that, but more. If they are worthy of their name they promote and stimulate the fuller life itself. This point may need a little amplification.

There was a theory of education which held that school work was but a preparation for something which

(Please turn to page 27)

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What Will You Do With Easter?

In the Young People's Division

By Mr. and Mrs. C. H. Currie*

WHAT IS DONE with Easter involves what is done with the two months previous to that day. Easter should be the climax or completion of a period of evangelistic emphasis and work that has been planned carefully in advance. Spiritual gains in either more church members or thorough Christian living come from prayerful and progressive preparation, weeks and often months in length. So we must begin early.

Objectives

Young people need a set of convictions that give meaning and purpose to life. These convictions must satisfy the hunger for God and help direct living. The Easter season provides the best opportunity for the church school to present the Christ life so as to help youth crystalize convictions regarding God and human conduct. There is also the task of clearing up the doubts and questions in the minds of youth. This is particularly true of older young people who are often confused by intellectual doubts. Talks, discussions, and personal conferences will often remove uncertainty and strengthen faith.

When Christ's philosophy of life is adopted seriously, we may expect Christian conduct as a result. But given such convictions there is the problem of personal temptations and weaknesses. We must help them desire a victorious life and turn to God for the necessary power. When they accept God's will as revealed in Christ, right conduct follows.

Such Christian faith and living are of first importance and should precede any emphasis on membership in the church. In most cases young people who are sincere about their faith and living will be willing and glad to join the church. If they do not sincerely adopt Christian faith and living, our teaching has failed; and the beauty of our programs and pageants, the attendance at our school and services, the eloquence of our talks, and the variety and uniqueness of our presentations have all fallen short.

As said at the beginning, the program must be planned in advance with the pastor, superintendent, teachers, adult advisor, and pupil officers conferring together. The whole schedule should be arranged and responsibility delegated to the proper persons. The responsibility of the pupil officers of the intermediate age will be less than that of the senior age, while the older young people will assume most of the leadership of their program. Out of the suggestions that follow here, adaptations must be made for each of these three age groups.

Stimulating the Devotional Life

The Pre-Easter days are appropriate for the encouragement of personal daily devotions. The following books will assist in Bible reading, meditation and prayer: Fosdick's books on the *Meaning of Faith* (best for older young people), *The Meaning of Prayer*, *The Meaning of Service*, and *The Manhood of the Master*, and Mabel Thurston's book, *The Adventure of Prayer*. Last year our school purchased a number of these books and loaned them to high-school students. When one person finished a book he exchanged with another for a different book. The reading of a gospel each month is recommended by some churches. Young people's religious periodicals often give helpful devotional outlines. It is good to advise young people to use part of their prayer time in intercession for the young people not Christians or church members. The best workers may be asked to take certain friends to pray for.

Last year our senior executive committee completely changed the spirit of the evening young people's meeting by an informal prayer group preceding the meeting The leader for the evening and the officers made up most of the group. The same help will be obtained in the Sunday-school class where there is a pupil-directed moment of devotion. Sentence prayers at the close of the class may help to crystalize results.

The worship services both in the department and in the evening young people's meeting should be particularly prepared and suited to the season. They may well deal with personal religion, or loyalty to Christ and the church. Suggestions for such services are found elsewhere in this *Journal*.

Teaching Fundamentals

The second phase of the program aims to present a concrete philosophy of life, clearing up doubts and leading to positive convictions. This may be done in departmental meetings (not the worship service however), in the evening young people's meeting, in the class, in mid-week meetings, or in the class preparing for church membership. A series of talks and discussions giving a chance for questions may be built around such themes as "Understanding our religion," "What can I believe?" "What do Christians believe?" "Thinking straight about life." There are many books that sum up the essentials of the Christian faith which can serve as guides. Professor Harris F. Rall has a small pamphlet, *What can I believe?* that is especially suited to this purpose. Barton's book, *What Can a Man Believe?* might be used with older young people, though it introduces many subjects not necessary for the purpose in mind. Needless to say these presentations and discussions should be handled by the pastor or by adults who are well educated and fitted to make the subject interesting to young people of today. Practical applications of the fundamental truths, analogies, word pictures and figurative language enrich such talks and make them vivid. Jesus masterfully illustrates this kind of teaching.

Personal Contacts

Another most necessary part of our evangelism is what we commonly call personal work. Since most churches no longer rely on the mass appeal in a public gathering and since it is especially dangerous with young people who too often follow the crowd, persuasion

(Please turn to page 45)

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Personal Commitment in the Weekday Church School

By BLANCHE CARRIER*

THE BEST METHOD of carrying out any phase of the program of the weekday church school is never a matter that can be decided once and for all at a desk, but must be a matter of experimenting over a period of years. In the Dayton schools our plan has been revised annually to meet the needs felt the year before and the discussion presented here is our present conviction on the subject.

1. Personal commitment is and should always be distinct from church membership. I have seen children in a Sunday school lose the heart of the act of decision by confusing it with a decision to join the church. This should always be handled, I believe, as a separate, later, but important matter for decision. Too many Christians today, when asked if they are Christians, reply, "Why, I belong to ——— Church." If we can do anything to preserve for the word Christian the meaning of a relationship to God and to life, we should do so.

> A TEACHER is one who has liberty enough, and time enough, and head enough, and heart enough to be a Master in the Kingdom of Living.
>
> —*Thring*

2. Commitment should always be an individual matter culminating at some time in a public act. There is no way so effective as the personal conference. The boy or girl must look at his life today and in the years ahead, at Jesus and his power to transform and beautify a life, at the various aims which he might choose for his own life; and from all this must deliberately choose the best. I used to make appointments after school with my older boys and girls, writing them in my date book. Sometimes it was at a point of crisis in a life—a boy just expelled from school, a boy in trouble because of a violent temper, a girl whose parents were opposing her new interest in boys. Sometimes it was from sensing the need of a definiteness of aim in a placid life. There was an hour spent in intimate, informal conversation, a keen interest and concern for the pupil's choice of the best, a decision, a prayer. In the weeks that followed, there was often a word of encouragement, a question showing continued interest. A year later the boy with the temper wrote from another city, "I want you to know I am still trying." Without this spirit in the teacher, a program of commitment is useless.

3. Toward the close of the year, it is good to have a public act. The best we have planned is a worship service closing some lessons on such a theme as "Helping Jesus Build the Kingdom." At the close, following silent prayer, there may be opportunity for all those who have made decisions during the year or today wish to do so to sign a card expressing that decision, and later to stand for the closing prayer or consecratory hymn. The decision should, I believe, be worded in familiar terms. The talk given by the teacher just before cards are signed is important. An outline of what we use is in our textbook, *The Kingdom of Love*, chapter eighteen.

4. We find that it is wise not to discuss church membership until the following week. There should then be a discussion on the purpose of the church, the value of membership to growing Christians, and the contribution we can make. The other side of the decision card may then be signed indicating the choice of a church, and these cards may be turned over to pastors of the churches indicated, so that they may call at the home of the pupil. In this lesson there should be ample time for questions from the pupils regarding the church and Christian life, and also ample opportunity for pupils to see the teacher individually outside of school hours to ask any personal question.

5. It is exceedingly important that some contact be made with the home of each child who has signed a card, through a call, a mothers' meeting, a letter to all mothers, or other plan. In our experience there have been some real tragedies when the parents have more than neutralized the decision because of indifference toward the church, of thinking the child not old enough, or of some erroneous conceptions of life or the church.

6. In our schools we handle this matter somewhat in the fifth grade and thoroughly in grades six, seven and eight. There should be conferences with the churched as well as the unchurched child, for often even in their lives, there has been no real commitment and the child is apt to take religion so for granted that there is no vitality. One class of children from good homes agreed with one boy that a wicked person converted makes the best Christian. "When we are raised in a Christian home," they said, "we get awfully tired of it." I would stress too that in the small school it is not necessary to have the card signed, but in large classes with pupils from many churches, it is necessary. Great care must be taken, however, that the pupils do not confuse the signing of the card with the act of decision. The decision must be internal, and the results will be evident in the way in which we try to show the Christ-spirit at home and school. The card is for strengthening ourselves by recording our decision.

7. There needs to be a close relation between this work in the weekday church school and the Sunday school. A spirit of cooperation will eliminate any duplication. In the school enrolling pupils from many churches, the weekday school should have a meeting or send a letter so that the church leaders may carry on the results of the work, but the individual church should also take initiative in correlation by visiting the weekday classes, talking over individuals with the teacher, following up the cards.

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Personal Commitment in the Vacation Church School

By J. Quinter Miller*

THE Proposed International Standard for the Vacation Church School designates *personal commitment* as one of the goals to be accomplished in learning to live the Christian life—that is, commitment to Jesus, his ideals, his teachings, and his God. The vacation church school is a failure if its pupils merely come to know *about* the Christian way of life. Every phase of the church school whether it be Sunday, weekday, or vacation, should conceive the heart of its task as being the leading of all pupils to personally committing themselves to Jesus' way of life.

There is general agreement regarding the worthwhileness of this goal. The difficulty arises out of the method of putting it into practice. Leaders are so prone to use adult conceptions, adult suasions, and adult evangelistic methods. In attempting to produce open avowal through personal commitment with late junior and intermediate pupils, wholesale methods which utilize emotional appeal and group coercion are generally harmful.

Such methods of evangelism frequently are motivated by the desire to show a large number as joining the church. The quantitative appeal is a very powerful one as long as we measure success in numbers only. The importance of identification with the church is undoubted. In fact it is stated as another point in the standard. Our present practice of securing church members does, however, merit critical study.

One of the difficulties in bringing about personal commitment and identification with the church in the vacation church school grows out of the nature of the school itself. In almost any vacation school, and particularly in a community school, we will find (1) pupils whose parents belong to many Protestant denominations; (2) pupils whose parents are members of religious faiths other than Protestant Christianity; (3) pupils whose parents are not affiliated with any church. Such facts reveal at once the futility of approaching the matter of personal commitment by means of customary group appeal.

One thing should be made clear. No matter how many religious views may be represented in a vacation church school, it is nevertheless a school of Christian religious education with distinctive reference to the Protestant position. This distinctive religious message of the school should not be camouflaged. It is unthinkable that a Christian vacation school would compromise its distinctively Christian message because of this issue. All pupils are invited to come and share in the effort of those who teach and those who learn to appropriate in its fullness the Christian way of living, but no modification of the distinctive Christian emphasis should be made in order to attract them.

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BEARING in mind particularly pupils 11 to 16 years of age, let us inquire into the way in which personal commitment may most effectively be brought about in the vacation church school. This problem can best be discussed in the light of our changing conception of the nature of religious education.

"Religious education is the effort of mature society to mould the immature society, so that the latter will do and think what the former holds as necessary for the religious life." This definition gives an historically accurate picture of past religious educational procedure. The religious convictions of mature society have been planted down upon immature society, usually with too little consideration of the rights of those being coerced into the acceptance of beliefs and practices, that for them were devoid of meaning and value.

Religious educational thought today gives evidence of having shifted its viewpoint in regard to some of the practices of the past. The right of the child to make his own decisions, to discover and formulate his own convictions, and to blossom and unfold into his own life is an inalienable right. This new discovery of the centrality of the learner in all educational procedure is characteristic of the present trend. Because of this tendency, in exercising his right of self-hood, free choice and self direction, the pupil is called upon to re-think, re-interpret and re-evaluate religious tenets, in the light of the problems of the day in which he lives.

GROWING out of this new viewpoint in religious education, the technique which we will use for the attainment of the worthy goals of personal commitment and identifications with the church must conserve the individual rights of the pupils if it is to achieve the most permanent results for the Kingdom. Such a technique will be new only in its being appropriated by the present religious educational leadership. The truest application of such a technique is to be found in the method Jesus used. By the application of his method in the achievement of our goals, the rights of the pupil and his religious needs will be individually respected. The application of the technique will involve particular attention to the following considerations:

1. Complete and accurate information concerning the pupil in his home, social and religious environment will be indispensable. This information should be recorded so as to be convenient for constant reference. Only in the light of this background of the pupil can his religious education be properly guided.

2. The teachers through whom the pupil receives his religious education must be of strong Christian personality. They themselves must hold deep religious convictions and express them in exemplary daily living. The vacation school through its longer session offers opportunity for great freedom on the part of the pupil in his work and play. This makes possible many personal contacts with the teachers, casual perhaps, but

(Please turn to page 45)

The Light of Life

A Dramatic Worship Service for Easter

By GRACE SLOAN OVERTON*

Part I

Voluntary: "Largo," Dvorak (*First theme, omitting* Introduction.) (*Arranged for Organ, Piano, or Violin.*)

Choir and Congregation: "When I Survey the Wondrous Cross." (Watts. Tune: Hamburg.)

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen.

(*Two* Readers *stand—one on the left, the other on the right. They should be dressed alike either in vestments or long tunics belted at the waist. It will be much more effective if each reads from a scroll. Music played very softly.*)

First Reader: They took Jesus: and he went out bearing his own cross. And there followed him a great multitude of people, and of women who grieved for him. Jesus turned and looked upon them with compassion and said, "Daughters of Jerusalem, weep not for me, it is rather I would grieve for you."

And when they came unto a place called Golgotha, the place of a skull, they crucified him. Jesus looked upon his enemies; he bore no hatred but said, "Father, forgive them for they know not what they do." *Musical response:* Amen.

Second Reader: There were standing by the cross Mary Magdalene; Mary, mother of James; and his own mother. When Jesus saw his mother, and his beloved disciple standing near her, he said, "Mother, behold thy son!" Then he saith to his disciple, "Behold thy mother!" They understood and from that hour the disciple took her unto his own home.

Jesus knowing that all things were now finished said, "It is finished . . . Father, into thy hands I commend my spirit."

Musical response: Amen.

First Reader: So they took the body of Jesus, and bound it in fine linen with the spices, as the custom of the Jews is to bury. They laid his body in the tomb and rolled a stone against the door. The three Marys: Mary, mother of James; Mary Magdalene; and Mary, mother of Jesus, beheld the tomb, and how his body was laid. (Readers retire quietly.)

Solo: "Into the Woods My Master Went." (Lutkin. Tune: Lanier.)

Into the woods my Master came,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him last,
When out of the woods he came.

*Author and lecturer, Sioux City, Iowa.

Music: (Repeat Voluntary)

(*As the music is played the three Marys* —Mary Magdalene; Mary, mother of James; *and* Mary, mother of Jesus, *come to the platform.* Mary Magdalene *is seated at left front.* Mary, mother of Jesus, *stands in profile at left center.* Mary, mother of James, *stands at right. Their attitude suggests dejection, sorrow, and weariness. At close of music, with proper transition;* **Choir:** "Hark, Hark, My Soul." (Faber. Tune: Pilgrims.) (*Last stanza and chorus only.*)

Angels sing on, your faithful watches keeping;
Sing us sweet fragments of the songs above:
Till morning's joy shall end the night of weeping
And life's long shadows break in cloudless love.

Chorus
Angels of Jesus, angels of light
Singing to welcome the pilgrims of the night.

(*A figure, who is an angel in disguise, looking much like the men of his day appears walking down center aisle. As singing starts, the three Marys lift heads listening.* Angel of Light *appears in their midst, with quiet assurance, just as singing ceases. He speaks with ease yet with subtle strength. As he appears, all except* Mary Magdalene, *who remains seated, move toward him giving wondering attention.*)

Angel of Light: (*Including others but addressing himself particularly to* Mary Magdalene.) Art thou weary? Why art thou so sorrowful? Is all of life so dark that thou canst not see a ray of light?

Mary Magdalene: Yea. It truly is dark without our Light of Life—our Lord—our Master!

Mary, Mother of James: There seemeth to be no day now. When he dwelt among us even dark days were made bright because of his presence. (*Turning to* Mary, mother of Jesus.) Did ever mother give up such a Son?

Mary, Mother of Jesus: Now (looking about her)—even though the sun is shining brightly, and everywhere are signs of life—there is no warmth—no joy—the light of my life has gone out.

Choir: (*Sings softly the following only*):

Angels of Jesus, angels of light
Singing to welcome the pilgrims of the night.

(*All listen.* Mary Magdalene *looks at* Angel, *rises and walks slowly toward him. She gives evidence of seeing something unusual about him. If possible, it would heighten the dramatic effect if the light could be intensified at this moment.*)

Mary, Mother of James: (*Looking directly at* Angel) Thou art as a great light that shineth in our darkness.

Mary Magdalene: (*Coming nearer* Angel, *expressing awe*) Yea—thou dost shine with a radiance that is heavenly. (*With greater eagerness.*) Art thou the bearer of good news? (*Lapsing again into the attitude of dejection, turning a little away from* Angel.) But what news could comfort us when—they have crucified—him? He who brought cheer to the lowly—and made life clean and holy—when he had touched it. (Angel, *as if stirred by her great sorrow, moves nearer her.*)

Mary: (*Turns and looks at him. Then, as if to explain the reason for her great grief, she drops her voice almost to a whisper*) Thou mayest not know—but I—am—Mary Magdalene—whom he forgave so much. To him—I owe much.

Mary, Mother of Jesus: (*Moves near.* Mary Magdalene *places her arm about her expressing maternal affection*) And I—I—am—his—mother.

Mary, Mother of James: (*Comes nearer them and looks upon them with tender yearning*) And—he—was the friend of—my son. (*Turning to* Mary, mother of Jesus) Friend, I know something of thy suffering.

Angel of Light: (*Looks upon them with compassion, then speaks with a tone of assurance*) For you—I have a message of comfort. Think ye—that he whom you loved is—dead? Nay! Death could not chain a life as abundant as his. Think of him—not as dead—for he lives!

Mary, Mother of Jesus: (*Her voice indicating mingled joy and doubt*) Lives? What dost thou mean?

Mary Magdalene: (*With faith—looking at the others with gentle reproval*) Did he not say that he would rise again? (*Turning eagerly to* Angel) Tell us all!

Angel of Light: I tell thee—he has risen! No grave—even one with a Roman seal, guarded by legions of Roman soldiers—could hold his life. He—the Prince of Peace—lives!

Mary Magdalene: And thou? Who art thou?

Angel of Light: (*Dropping his outer robe, he stands clothed in a robe of spotless white. Women show no fear but only amazement. If possible, lights should be intensified at this point.*) I? I am the Angel of Light. I bring to you light to dispel your darkness. The message I give you is to carry to breaking hearts. He—the Light of Life—is not dead—but lives. He is risen to live forevermore.

Choir: (*Sings with victorious note*) "Christ the Lord is Risen Today." (Wesley. Tune: Easter Hymn.)

Christ the Lord is risen today, Alleluia!
Sons of men and angels say: Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heav'ns, and earth reply. Alleluia!

Lives again our glorious King: Alleluia!
Where, O death, is now thy sting? Alleluia!
Dying once, he all doth save: Alleluia!
Where thy victory, O grave? Alleluia!

Love's redeeming work is done, Alleluia!
Fought the fight, the battle won: Alleluia!
Death in vain forbids him rise; Alleluia!
Christ has opened Paradise. Alleluia!

Soar we now, where Christ has led, Alleluia!
Following our exalted Head; Alleluia!
Made like him, like him we rise. Alleluia!
Ours the cross, the grave, the skies. Alleluia!
Amen.

(*During singing the three* Marys *depart down aisle followed by* Angel of Light. *After singing ceases, singing in the distance is heard—the first stanza again of* "Christ the Lord is Risen Today," *as if the three* Marys *were singing it. The* Choir *responds with* "Amen.")

Part II

Continues without any break. At close hymn while organ continues, Readers *their places as in Part I.*)

First Reader: Jesus saith to Simon er, "Simon, son of John, lovest thou ?"

Second Reader: He saith unto him, ea, Lord; thou knowest I love thee."

First Reader: He saith unto him, ed my lambs." Jesus saith unto a second time, "Simon, Son of John, est thou me?"

Second Reader: Again Peter replies, ea, Lord; thou knowest that I love e."

First Reader: Jesus saith unto him, end my sheep." Jesus the third time eated his question, "Simon, Son of n—lovest—thou—me?"

Second Reader: Peter was grieved ause he said unto him the third time, ovest thou me?" and said unto him, ord, thou knowest all things; thou owest that I love thee."

First Reader: Jesus saith unto him ain, "Feed my sheep," and when he had oken he saith, "Follow me."

Solo: "He Shall Feed His Flock." rom *The Messiah,* Handel.)

Music: "Consolation." (From *Songs ithout Words*—Number 9, Mendels- n.) (*Arranged for Organ, Piano, or olin.*)

(*As music is played, curtain or screen is moved and altar is revealed with unlighted ndles. A* Woman *dejected and sorrowful mes from right and stands before altar.* Old Man *follows closely. From left mes a* Middle Aged Man *followed closely a* Youth *who may be either a boy or a rl. They group themselves before the tar. There is a dejected, burdened atmos- ere. With proper transition, the music* "Angels of Jesus" *is played.* Angel *pears, this time disguised in a more odern cloak. He is barely noticed by the oup before the altar.*)

Angel of Light: Why your sadness? all of life so sad—so desolate? (*Though* ngel *seldom speaks, all the time there is air of subtle mystery about him.*)

Woman: (*Turning wearily*) Ah, sir, ie burdens of life are many—and some them almost crush. I came to the altar day for comfort and strength. (*Turn- g toward the altar with a hopeless gesture*) ut, alas—the altar fire is cold.

Old Man: (*Turns with effort*) My me is almost spent. My life is one long esterday; even of Today I am not sure; -it takes faith to face Tomorrow. I o longer say, "Tomorrow I will do this r that"—for my Tomorrow may be ent in a world I know not of. I came is Easter Day to receive warmth in my ld heart—and reassurance about that (*Hesitatingly*) long eternal Tomorrow. (*Turns again to altar and shakes head dly*) But see—there—is—no—altar— re. (*Turning to* Youth) Youth may not el it *so;* but for the Old—the spiritual ow is all we have.

Youth: (*Moves toward* Old Man *and peaks gently*) Age, I need this fire as well you. While I have but a short Yester- ay, Today confronts me with its stern alities that must be met. Sometimes— seems I *must* have help if I am to con- ol all the passion and urges of my being. came this Easter Day to find strength to em the tide—I confess with *not much* ith. (*He turns back to the altar*) Sure ough, I find the altar cold.

Middle Aged Man: (*Looking at* Old Man, *then at* Youth) I am neither young nor old (*Turning to* Old Man) You say that you have but Yesterday, (*Turning to* Youth) and you, my Youth, have only Today and a long Tomorrow. I am in middle age—I have a Yesterday. I bear the burdens of Today and have an anxiety for Tomorrow. The burdens of my work-a-day tend to crowd out the dreams of my youth and I find I must have a spiritual glow to give me strength to live Today and to give me faith for Tomorrow.

Woman: (*Who has been standing apart from the group, now approaches* Angel *timidly and speaks falteringly*) Thou mayest not know—but—I lost—my son—only yesterday. I feel I must have strength to carry on—before I go.

Middle Aged Man: (*Looks upon* Woman *kindly and speaks sympathetically*) Woman, for that I am sad. Beside your loss, my own is small. But last week I saw the earnings of my lifetime swept away. (*Turning to* Angel) It seemed somehow, if I could feel (*Indicating the altar*) that Presence near—well, things might be different. But there is no warmth—no glow.

Youth: I have had loss neither of child nor of wealth, for I am too young to have had either. (*Speaking to* Angel) If you, sir, can understand—and I somehow feel you will—(*Hesitatingly*) I'm afraid—well, I'm afraid—I'll lose *myself.* (*As if remembering something that causes concern*) Something happened yesterday that proved I had weakness as well as strength. (*Speaks to* Old Man *and* Middle Aged Man) You may not think that a Youth like me has much use for the altar fire. (*Appealingly, yet with strength*) Well, I need strength. If I cannot get it here (*Indicating altar*) tell me where I am to go.

Old Man: (*Comes near* Youth, *lays hand on his shoulder expressing paternal yearning*) Youth is thy name! How sweet the sound! There was a Youth a long time ago who learned the mastery of self. He became the Master of men. (*With sadness*) If men had not forgotten him the altar fire would not be cold.

Middle Aged Man: (*Approaches* Youth) I must take my share of blame for that. I have allowed the cares of life and the affairs of men to blind me as to spiritual need. I had forgotten him until adversity came. Then I sought the altar but found no flame. (*Turns to* Angel. *All but* Angel *have their backs to altar.*) Stranger, I know not who you are; but I feel quite sure that you are not of the commonalty of men—I pledge to you that from this day forth—I shall not forget. (*If electric candles with dimmers are used the candles may begin to come on dimly, unnoticed by group.*)

Old Man: (*Fervently, yet reverently*) Amen! (*Turns to* Middle Aged Man) That warms my heart. (*Turns to* Angel) That long Tomorrow, whatever it be, I no longer fear. In—him—is—Life! (*Light gradually increases.*)

Woman: My heart feels strangely comforted. (*Turns to* Angel) Did he, the Christ, not say, "I am the Way—the Life?" (Angel *nods approvingly*)

Youth: (*Speaking first to* Woman, *then to* Middle Aged Man, *but finally centering on* Old Man) If it will bring you any greater comfort—I'll not forget (*Straightening with determination*) that Youth of Galilee. (*Light increases*) Yesterday I cannot help. (*Turns to* Old Man) Tomorrow holds mysteries for me, too. But Today—I'll keep it fine. (*Turns to* Angel) Tomorrow shall be a better day because (*Looking to* Middle Aged Man) we—you and I—will make it so!

(*If electric candles are on dimmers, full light by the time this speech is concluded. If electric candles are without dimmers they should be turned on just as the last words are spoken. If wax candles are used, have two small girls—old enough to light candles safely, dressed as cherubs, light candles beginning with the first words of speech of* Youth. *They should have lighting completed and be gone from stage before speech is finished. The action is to be so intense that it seems reasonable that the four on the stage should not observe them. The* Angel, *of course, is much more interested in the four characters than in the altar.*)

Woman: (*Turns—not consciously expecting a change—sees the Altar is aglow. She exclaims with reverent awe*) The Altar fire! It burns again! (*All turn and see the Altar lighted. While they are concerned with the Altar,* Angel *drops his disguise and is in same costume as in Part I.* Woman *observing, queries*) Thou?—Who art thou?

Angel of Light: I? I am the Angel of Light! When men have lost their way and can no longer find him, my task—given to me by the Lord of Men—is to light their way.

Old Man: I knew you were no common man.

Angel of Light: Long, long ago on the first Easter Day his mother and his friends sought him in the grave—

Woman: (*As if interrupting*) I know how that mother felt!

Angel of Light: (*Words with sympathetic understanding*)—I pointed to them the way. Today some seek him in dead creeds; others seek for the Light of Life in wealth and power; (*Turns to* Woman *tenderly*) still others with tear blinded eyes have lost their way. (*Turns to* Youth) Because of this the altar fires have grown cold. Again, I can declare "Christ, the Lord, is risen today!" He is the Light of Life, (*Turns to* Old Man) yesterday, (*Turns to* Middle Aged Man) today, (*Turns to* Youth) tomorrow, and forevermore! (*Turns to* Woman) Let not your heart be troubled. Carry this message to other wounded hearts. (*Turns to* Old Man) Have faith, Old Age, for that long, eternal Tomorrow, and remember thy lingering here makes earth the sweeter. (*Turns to* Middle Aged Man) Man, let not wealth nor power blind thine eyes again—carry this message to other men. (*Turning to* Youth *with tender yearning*) And thou—O Youth—keep thy body strong and clean—thy mind alert and pure—thy faith alive. It is to thee I give the charge—to keep the altar fire burning!

Choir: "I Would Be True." (Walter. Tune: Peek.)

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.

(*During singing of the hymn all the characters leave platform by center aisle. At the close of the hymn the first stanza is repeated as though the four characters were singing it in the distance. The* Choir *responds with* "Amen.")

Pastor: Benedictory prayer.

(*Please turn to page 47*)

Pacific School of Religion Calif.

Preliminary Procedure in Planning Church Buildings

By Henry Edward Tralle*

THE SUCCESSFUL launching of a church-building project must be preceded by a period of prayerful preparation, of months or of years.

First a Leader

A new church building is usually erected first in the imaginative thinking of some one individual, who catches a vision splendid on some mountain top of experience and brings it down into the valley of every-day human contacts.

This one who is possessed of the eyes that see may be the pastor of the church; or the director of religious education; or the superintendent; or a church-school teacher; or a member of the official board.

This individual with a vision succeeds in getting a few others to see what he sees. Then these few get still others to see the picture. These interested individuals take the first cooperative step toward the solution of the building problem, and the necessary successive steps follow, until the problem is solved and the new building is constructed.

A Building Council

The first cooperative step is the creation of a building council, with a total membership of at least fifteen representative individuals, and the pastor as member ex-officio. This council should divide itself into a building committee, a finance committee, and a publicity committee.

This building council should be authorized to expend a few hundred dollars, if the church is small and weak, or a few thousand dollars, if the church is large, in ascertaining *exactly what are the building needs of the church*, and just how and at about what cost these can be met, and then to report their findings to the official board or in a congregational meeting.

It should be clearly understood by all concerned that the creation of a building council is in the nature of preliminary procedure, and that this action does not in any way commit the church in advance to any building program.

A church council should be composed of representative members of the church, chosen on the basis of interest and fitness, selection being made from all the boards and organizations within the church, and care being exercised to include some of the younger, more progressive members of the church. No building council ever should consist solely of an "official board," though this board should be represented, of course, by one or two members. Other representatives should be from the trustees, the church school, the women's societies, the young people's society, the men's club, the Scouts, and any other functioning organization within the church.

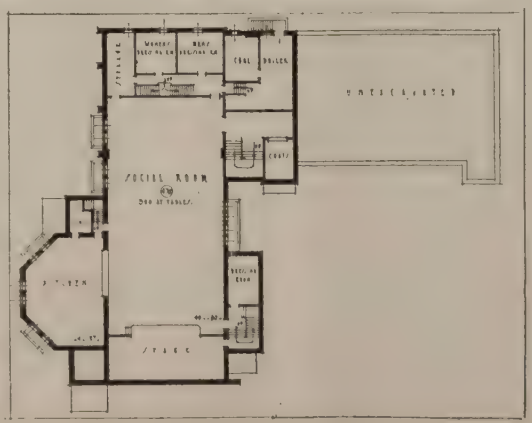
First Baptist Church, Winfield, Kansas.

Some of the reasons for a large representative council, instead of a small building committee or the official board alone, are that (1) better cooperation is assured, (2) more permanent progress will be possible, and (3) the will of the majority is more likely to prevail.

Committee on Investigation

As soon as a building council has been appointed, and has held a meeting and organized itself for effective work, through the election of a chairman and a secretary, and has divided itself into its three committees; one of these, the building committee, will at once proceed as a preliminary committee on investigation. The functions of this committee may be indicated as follows:

Conduct campaign of education, for the benefit of itself, of the larger council, and of the church and congregation as a whole. There are available helpful pamphlets, magazine articles, and books. One building committee bought and used seven copies of *Building for Religious Education*, as its first step in a campaign of religious education. It is usually practicable for the committee to visit and inspect buildings that include facilities for religious education in rooms of standard school-house construction with permanent sound-proof partitions and single hinged doors.



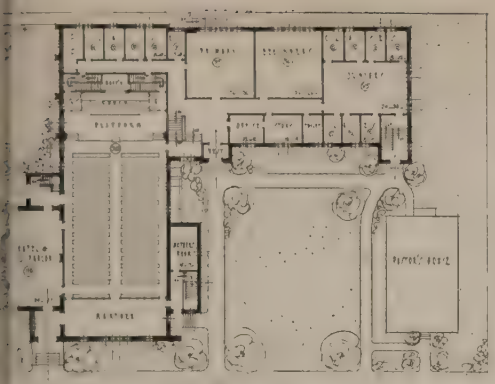
Employ a consultant, to render expert assistance. However wise the members of the committee, they will need the assistance of some specialist who has had successful experience in connection with church-building projects, if they are to proceed intelligently with their difficult duties. This is a day of specialists, and nowhere are they more needed than in connection with church-building projects.

Make a survey of the situation, within the church and in the community. What has been the attendance during the last two or three years at the meetings of the church school, the young people's society, the women's clubs, and other church organizations? Are the character and drift of the population of the community favorable or unfavorable to the church? What of the number of other churches, and their character as competing factors? What is the public school situation? What are the facts concerning other service organizations within the community? In some cases a new and more desirable church site will need to be selected.

Build a program of activities, as a basis for intelligent planning. After the factors in the local situation have been surveyed and evaluated in the light of the general experience, the members of the building committee and the other members of the building council, with the assistance of the consultant, should be able to arrive at a reasonable estimate of the character and dimensions of the various rooms that will be required to house the activities of the church for the next fifteen years. It is not the function of an architect to determine a church's program of activities.

Choose a competent architect, to work with the committee and the consultant in the planning and designing of a building that will adequately house the determined program of activities, and enable it to function with facility. The church that seeks to economize on architectural service is penny wise and pound foolish. The best is not too good and it is the cheapest in the end.

*Extension instructor, Columbia University, and consultant in connection with church-building projects.



First Floor Plan

Have tentative sketch plans developed, the architect and the consultant, and ve same revised until all concerned e satisfied that the best possible solun of the building problem has been ched, in plans that will properly house e church's probable future program of ivities.

Have perspective drawn, by the archit, showing how the building will pear when completed. This, with the etch plans, will enable the committee, e council, and the congregation to ualize the future building, and will d them to desire it and work for it.

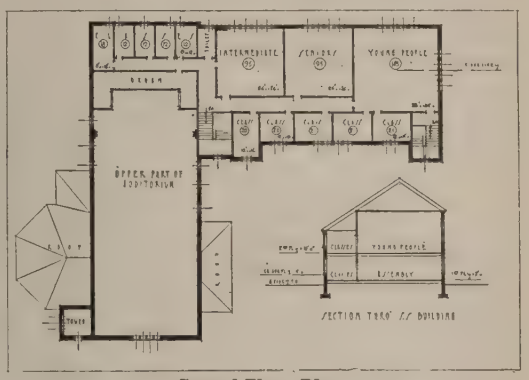
Secure estimates of cost, as a basis for telligent action on the part of the uncil and the congregation. If the urch is unable to build all at once, at it does build will be right; because is part of a whole that has been planned telligently.

Raise the educational standards of the church, through addresses by specialists through a week of intensive training with classes taught by leaders of ability and experience, and through seasons of prayer. Many churches are still untouched by the remarkable developments in religious education of the last fifteen years, and they need to be shown that their Sunday schools, in organization, management and equipment, are as much out of date as a horse and buggy would be today in the midst of the automobiles on a busy boulevard. Sometimes, it has been found to be of great value, a year or two before any building council is appointed by the church, to have an educational specialist address the church at a regular preaching service, to present some phase of modern religious education and to awaken in the church a sense of the need of adequate educational and recreational facilities.

Report back to building council, from time to time, with recommendations, so that the findings of this committee may be suitably presented later in a larger congregational meeting. The church will then be able to act intelligently, whatever it may decide to do or not to do.

Illustrations

The perspective and three floor-plan shown with this article are of the First Baptist Church, Winfield, Kans. On the basement floor is a social room, seating 470, and providing for 300 at tables for dining, with kitchen and dressing-rooms; also coat-room, storage room, and coal and boiler rooms. On the first floor are the following: Auditorium, seating about 400; chapel and ladies' parlor, seating 110; Beginners' room, for 56 pupils; Primary assembly room and classrooms, for 95 pupils; Junior assembly room and classrooms, for 95 pupils; executive offices; lavatories, and other provisions. On the second floor are the following: Intermediate assembly room and classrooms, for 95 pupils; Senior assembly room and classrooms, for 95 pupils; Young People's assembly room and classrooms, for 145 pupils. Building completed and in use. Consultant, Northern Baptist Department of Architecture.



Second Floor Plan

Religious Education and Evangelism

(Continued from page 20)

me after. Between school and life was a great gulf xed. Similarly some seem to have held that religious aching was a preparation for something which came ter, possibly after death. It is difficult to get away om this conception. No one denies that education in a sense preparation and that religion is in a sense reparation, but they are both much more than that. he Gospel of John says, "this is life eternal," and esus inspired his disciples to live with God day by day.

THE HEART of the matter is this: Religious education or educational evangelism seeks to evelop Christian living. It is not merely preparation or life; it is life. Pupils are helped to live in conscious ellowship with God and in cooperation with and service f their fellows. If the church school provides informaion only about these things it falls far below its opporunities. It may, in a narrow sense, be educating but is not doing its own proper work. In the church chool and in the Christian home, boys and girls, men nd women, must be stimulated, directed and trained *n living* in the spirit of Jesus. This being true, the conception of the church school as a place for *living* needs o be stressed. It is not a place for rote learning and here information gathering. Knowledge, song, art, ctivities are all essential but only as a means to the nd. And the end is always the nurture and development of each life in the Christian way by actual experiencing, by actual living.

It is evident therefore that Christian education is basic for the great enterprises of the church, namely, evangelism, missions, and social services.

It is basic for evangelism for it is evangelism of the sanest kind. It begins with the baby, it ends with the grave. It seeks no short cuts or high pressure methods of emotionalism or immediate rewards. It aims to help each one grow, as Jesus grew, in body, in mind, and in favor with God and man.

It is basic for missions because it cultivates and promotes the experience of God as Father and man as a son of God which necessarily impels one to go to the ends of the earth with the Gospel. All of every race and color have that same religious nature which is capable of apprehending God and cannot be satisfied but in him.

It is basic for social service because it aims to train children, youth and adults in observing actual social conditions, in helping the needy and, not being content with that, in rectifying conditions which work injustice and produce suffering. Religious education aims at the best individual life, the amelioration of human need, and also the improvement and reconstruction of society itself. The work of Christian education is nothing less than the continuous creation of a new civilization, the bringing in ever more fully of the Kingdom of God.

"Let No Dog Bark"

"I am Sir Oracle
And when I ope my lips let no dog bark!"

NOW THAT IT IS finally settled who the ten "Leaders" in religious education are* there naturally arise a few questions the Ten would like to have answered. I therefore by unanimous self-appointment am constituted a representative of this distinguished group to put several pertinent questions as tactfully as I can.

1. *Is this election for life or during good behavior, or does it terminate with the next poll to be taken?* This is important both to the Ten and to the more common, or garden, variety of workers who, in the mass, constitute our followers. If this choice is permanent, then we Leaders might look upon ourselves as somewhat resembling an order of Bishops, whose right to position and power is assured. Many privileges would then accrue. We could, for example, perhaps relax a bit from the more arduous thought processes, devoting ourselves to the exercise of authority, saying to one "Come," and he would hasten to salute; to another, "Go," and he would not stand on the order of his going. We could tell any one who differed with us where he was to get off. The workers no doubt would favor making this list of Leaders permanent, but their reasons for this point of view I will not undertake to state.

Palm Lined Driveway, Southern California

2. *Do we of the Ten have to provide our own halos or are they furnished free by those who voted for us!* I mention this because I understand there was some trouble about the same question in the case of at least a few of the Famous Twenty-five preachers acclaimed a few years ago. Since I have alluded to that distinguished group I will here mention another matter which mere modesty restrains me from putting in the form of a direct question. The matter is one of procedure. If it should ever happen that a section should be reserved in the Hall of Fame or some similar institution for both the Leading Preachers and the Leading Educators, there might be some question as to which group should assume priority of position. I merely suggest the idea, but this point also could, I suppose, be submitted to a poll; or, say, a straw vote. (I need hardly explain, I think, that I am referring only to the settling of mundane position or rank.)

3. *What steps are going to be taken to place and keep the Leaders in the public eye?* Every one will admit, I think, that this is an important question. Only a short two years ago those twenty-five Famous Preachers alluded to were on the front page of the newspapers on the radio, in the rotogravures, on everybody's tongue. Now, who are they? No one knows. They have passed into innocuous desuetude, swept from the boards by countless Bathing Beauties, Mr. Wells's double quintette of World Leaders and Mayor Thompson's list of Heroes. Can something not be done about this? It is rather discouraging to be given a place in the sun and then, before one has become fairly accustomed to its grateful warmth, suddenly discover that a total eclipse has taken place.

4. *Would it be possible to have some kind of medal, symbol, or other form of award struck off, say, by the International Council or the Religious Education Association which the Leaders might wear as a distinguishing mark?* You are to understand that this thought is not prompted by any desire for personal aggrandizement on the part of the wearers. The suggestion has its origin, rather, in the inescapable logic of the situation. It will be admitted, I assume, that the purpose of having Leaders is to have followers. But unless the General wears the shoulder straps how is the soldier to know he is a General. I will not press the analogy, but you who are outside the Ten will agree, I am sure, that it would be embarrassing to be Leaders and not have anybody know it.

5. *What steps should be taken to render somewhat permanent the relations of this group, thus brought into association as they were by what some may call chance, but others (students perhaps of Calvin) will prefer to call Destiny?* Have we not as a result of this poll discovered a bond that should be recognized? To be a Leader is no light thing. Think how much more tenuous than our the bond that unites those who call themselves the D. A. R., or even those who are known as the American Legion. Such organizations as these have body, form, substance. They can keep others out. Why not we?

6. Many additional questions press, but I will stop with one other: *If any or all of the preceding problems are difficult or impossible of solution would it not at least be practicable to have a banquet somewhere where the Ten could be introduced?* There are a number of good arguments for this, but at the moment I cannot think what they are.

ONE OF THE TEN.

*A poll of professors of religious education in colleges and seminaries was recently taken by the *International Journal of Religious Education* to determine the ten outstanding leaders in religious education. (See February *Journal*.)

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR APRIL

*By Elizabeth McE. Shields**

In many localities the magic world of vakening life will be all about the ildren. Oftentimes a word or a look the part of the teacher will interpret is world to the children, and "Nature ghtly interpreted speaks of her Creator." The materials appearing on this page e suggested on the supposition that the ng and story material which appeared the beginners' programs in last onth's *Journal* has been used. Teachers ho have not seen the February *Journal* ould procure a copy which contains the ory "The Garden That Awoke," and ie song "Nature's Message."

First Sunday

Aim: To help little children to take ieir first steps toward appreciation of ie resurrection—to give to them a ackground of faith—through the bservation of new life in the spring-me.

Music: "Nature's Message."

After children have listened it may be that some them will recognize the music and possibly a child ho is alert and musical may be able to tell you what says. Perhaps after you and the children have sung ie song you may like to play it. The children can the flowers, asleep, while the helpers may be people all around" or children may be divided into vo groups representing "flowers" and "people." eader will sing, as flowers begin to wake up:

"The little flowers peep through the ground
To say to people all around,"

The children finish the song by singing the message f the flowers:

"The heavenly Father sends his love
To you and you and you."

In a way which may be planned by the children ie second and third verses may be played. This dramatization will be interspersed with much onversation and will take some time.

TORY MATERIAL:

The story which was used last Sunday, The Garden That Awoke," should be sed again. The children may be llowed to help you in telling it.

If you are anywhere near a park or a eautiful bit of nature take the children ut-of-doors where they may see first and the growing and awakening life.

Perhaps you will sing the song again vith them and heads will be bowed as hey thank the heavenly Father for the lowers and trees and birds which have rought his love to each one.

Second Sunday

Aim: To intensify the appreciation of last Sunday.

The following simple story may serve o intensify the children's appreciation by seeing the new world through the eyes of another child.

One Sunday morning Merrichild opened her eyes. She jumped out of her bed and looked out of the window. The pear trees were in bloom and the yellow daffodils were nodding in their new bonnets and the sunshine was making the room bright.

Mother was downstairs humming softly to herself so that she would not wake Merrichild. (You see she did not know she was already awake.) And this was the tune she sang (humming the tune of "Nature's Message.")

So instead of calling "Good morning, Mother," Merrichild began to sing the words. She sang,

The little flow'rs peep through the ground,
To say to people all around,
"Your heav'nly Father sends his love
To you and you and you."

Of course Mother came upstairs when she heard the song and together they sang the rest of it. Then they knelt by the window and said, "Thank you heavenly Father for waking up the flowers and trees and bringing back the birds."

SONG: "Nature's Message"

For the sake of variety the procedure which follows may be a "living through" of a beginners' session with "Merrichild," introduced somewhat as follows:

After breakfast Merrichild and Mother and Daddy went to the church school. They heard the Easter bells ringing "Come, Come" (singing "Church Bells" or some other song of the bells) and many Mothers and Daddies and children went to the church.

"Let us play we are the children going to the church school. Who would like to be Merrichild?"

The child personifying Merrichild may enter into all of the activities of the department. Perhaps the major activity will be dramatizing the story "The Garden That Awoke." This should be planned by the children. They will love to personify bird, tree, grass, flowers fountain and the children. (Perhaps Merrichild may be one of the children who ran into the garden.)

A prayer of thanksgiving and perhaps another use of the song "Nature's Message" may conclude the hour.

Third Sunday

THEME: HELPING GOD TO TAKE CARE OF HIS GROWING THINGS

Aim: To help little children to understand that the heavenly Father is glad for them to help him care for his growing things.

Note: Lack of space forbids that we go into details in the three programs that follow. We shall have to be content with making only a few suggestions as to material, and shall not be able to give procedure. This, however, will help to develop the initiative of the leader and the ability to choose the material which meets the special needs of her group. She should guard against the temptation to use too much material.

There are a number of beautiful songs which will help to develop the desired attitudes. A selection may be made from among the following:

"Wonder Song" from *Songs for the Pre-School Age*, Shumate.

"All Things Bright and Beautiful" from *Songs for Little People*, (Pilgrim Press) or *Songs for the Little Child*, Baker, (Abingdon Press).

"Growing" (First verse) from *Songs for Little People.*

"The Sun and Rain" from *Songs for the Pre-School Age*, Shumate.

"He Hath Made Everything Beautiful" from *Melodies*, (Leyda Publishing Co.)

The following verses may be said or sung. Possibly some child will make them into a song.

Dear God, I *plant* my garden,
And cover up the seed
And you will send the sunshine
And all the rain they need.

Dear God, I *work* my garden
And as I work I sing;
For you and I are working
To make each growing thing.

The story of the Garden of Eden will be helpful, using in connection with it the verse "The Lord God planted a garden."

Conversation about planting seed and caring for growing things should permeate the whole. The children should leave the church school thinking "The heavenly Father lets me help him make his trees and flowers grow."

This aim will best be accomplished if some seeds are planted and cared for by each child. The cooperation of parents may assure this enterprise.

Fourth Sunday

THEME: THE HEAVENLY FATHER'S CARE AT NIGHT

Aim: To help little children to know that the heavenly Father is watching over his children in the darkness as in the light.

Note: Do not suggest fear of darkness to the children. Let all of your teaching be on the positive side rather than on the negative.

Selections from the following songs should prove helpful.

"The Pleasant Dark" from *Song and Play for Children*, (Pilgrim Press).

"The Little New Birds Are Asleep" from *Beginners in God's World*, (Westminster Press).

"God's World" from *Beginner Teacher's Quarterly*, Presbyterian Committee of Publication (U. S.).

"Softly Blows the Wind" from *Song and Play for Children.*

"Our Heavenly Father Cares" from *Beginner Teacher's Quarterly.* Presbyterian Committee of Publication (U. S.).

The following adaptation of "Jesus Loves Me" (by Mrs. Annie C. Toms) is helpful.

Jesus loves me this I know
For the night time tells me so;
"Little one," it seems to say,
"Close your eyes and sleep till day."

Chorus

Yes, Jesus loves me
Yes, Jesus loves me
Yes, Jesus loves me,
The night time tells me so.

Pictures that make little children very comfortable are "Moonbeams" and "Twinkle, Twinkle, Little Star" by Jessie Willcox Smith.

Magazine pictures of children in their beds are a good type. "Baby's Prayer" by Smith suggests the heavenly Father's care at night.

One of the following stories should help to develop right attitudes: The Bible story of God's Creation of day and night (To be told, of course, very simply);

The Bible story of Jacob's night out under the stars.

Conversation and play will serve to unify the materials.

Fifth Sunday

The fifth Sunday should be used as a review Sunday, selecting and emphasizing material that has been used for several weeks.

*Miss Elizabeth McE. Shields is Director of Children's Division, Presbyterian Board, U. S., Richmond, Va.

PRIMARY DEPARTMENT PROGRAMS FOR APRIL

*By Gloria Diener**

Theme for the Month: "The Waking-Up Time of the World"

Old Father Sun had scattered his rays
To the north and the south and the west,
But each little blossom still cuddled in bed
Like a wee birdie tucked in its nest.
He called to the crocuses, lilies so white,
To the fern leaves, all fuzzily furled—
"One and all!" cried the sun,
"Lift your heads! Greet the light!
'Tis the Waking-up Time of the World."

* * * *

And the flowers were glad that the Spirit had come
A while in their Garden to live,
For they wished to be ready at Waking-up Time
With the greeting God meant them to give.

Aim: The leaders should use every opportunity to lead children to an appreciation of the beauties and wonders of the new life of springtime. The Easter message should be one of joy in the awakening life which surrounds them. The springtime affords many opportunities for helping children to see God in his handiwork.

The Room: Should be made to speak of the beauty of spring, flowers and plants should be placed about it in an attractive manner. Such pictures as "Tulip Time" by Smith and "The Spring Song" by Glucklich should be placed so that children may enjoy them.

Children enjoy having a share in decorating their room. Although the final effect may not be as beautiful to an adult, the room will seem more so to the children, and the educational values are far greater than when adults do all of the beautifying of the room. Children who come early will delight in entering into the planning and arranging of their room.

First Sunday

A complete program is given for the first Sunday and material suggested for the following Sundays from which programs may be built.

OPENING SONG: "Morning Hymn" (No. 2, *Songs for Little People*) or "Sunday, Happy Sunday" (No. 2, *Song and Play for Children*).

DRILL PERIOD: For learning materials to be used in the worship service. Any special Easter material to be used the second Sunday should be learned during these periods. One of the following morning prayers might be taught to be used at home.

For this new morning and its light,
For rest and shelter of the night,
For health and food, for love and friends,
For every gift his goodness sends
We thank thee gracious Lord. Amen.

or

Heavenly Father, hear our prayer,
Keep us in thy loving care.
Guard us through the live long day,
In our work and in our play.
Keep us pure and sweet and true
In everything we say and do. Amen.

FELLOWSHIP PERIOD: This period to be used for announcements, recognition of birthdays, and any brief missionary emphasis which will help the child to realize a larger group consciousness.

Service of Worship

QUIET MUSIC: "Spring Song," Mendelssohn or "To Spring," Grieg. Or any of the Easter hymns of the church which have a note of joyousness in them (the same selection to be used throughout the month).

CALL TO WORSHIP: (To be used throughout the month).

Supt.: Lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.
—Song of Solomon 2:11, 12

Dept.: "On a Spring Day," No. 5, *A First Book in Hymns and Worship*

or

Refrain, "Day is Dying in the West"

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

TALK: A brief talk about the first signs of the springtime, relating something of what must have been the joy of the springtime long ago as Christ and his disciples were making their way to Jerusalem.

SONG: "A Prayer for Each Season" (No. 10, *Songs for Little People*) or "'Tis God Who Sends the Spring" (No. 38, *A First Book in Hymns and Worship*).

STORY: "The Triumphal Entry" (Mark 11:1-11). Use some picture of the triumphal entry such as "Christ's Entry into Jerusalem" by Plockhorst. Emphasize the children's part in making it a joyous time.

CONVERSATION: Lead children to suggest ways they may show their praise.

SONG: (Select one).
"When Morning Gilds the Skies" (Verses 1 and 2, No. 88, *A First Book in Hymns and Worship*)
"Tell Me the Stories of Jesus" (Verses 1 and 3)
"Fair Are the Meadows" (No. 41, *A First Book in Hymns and Worship*)
To tune: "Fairest Lord Jesus"

Fair are the meadows; fairer still the woodlands,
Robed in the blooming garb of spring
Our God is fairer, our God is purer,
And unto him the children sing.

Fair is the sunshine; fairer still the moonlight,
And all the twinkling stars on high;
Our God shines brighter, our God shines purer
Than all the glory of the sky.

PRAYER:

Response: (No. 51, *Songs for Little People*)

Oh give thanks to the Lord: For he is good.
Praise him, praise him, praise him, praise him,
Lord of all.

OFFERING:

Supt.: He hath made everything beautiful in his time.

Dept.: Every good and every perfect gift is from above, coming down from the Father.

Prayer Response:
"Since my heavenly Father gives me everything
Lovingly and gladly now my gift I bring."
(No. 9, *Songs for Little People*)

SONG: "For the Beauty of the Earth"

Second Sunday

This should be a service of praise for awakening life. Children will come into contact with death and this Easter service should lead them to see the joy of the Easter message.

SONGS: (Numbers here refer to *Songs for Little People*)
"God Is Love" (No. 76)
"Easter Day" (No. 70)
"Children's Easter Praise" (No. 74)
"On the First Glad Easter Day" (Verses 1 and 2, p. 27, *The Child's First Songs*, by Oglevee)
"This Is My Father's World"

STORY: "The Easter Story" (John 20: 1-18)
"The Story of Jesus" (p. 173, *The Bible Story Book*, Danielson, The Pilgrim Press)
"The Boy Who Discovered the Spring" (*Why the Chimes Rang and Other Stories*, Bobbs-Merrill Company)
"The Caterpillar's Journey," *A Year of Primary Programs*, Chopin (Abingdon)

Third Sunday

SONGS: "All Things Bright and Beautiful" (No. 44, *First Book in Hymns and Worship*, also No. 15, *Songs for Little People*)
(Numbers here refer to *Songs for Little People*)
"Praise Him, Praise Him" (No. 51)
"A Prayer for Each Season" (Verse 1, No. 10)
"Lord of the Sunlight" (No. 35)
"This Is My Father's World"

STORY: "The Minstrels Song" (*Mother Stories*, Lindsay, Milton Bradley Company) This or other stories of the springtime or nature may be used. Stories of the stars stimulating interest in and observation of the stars and an appreciation for their beauty and wonder.

POEM:

There's not a tint that paints the rose
Or decks the lily fair,
Or marks the humblest flower that grows,
But God has placed it there.

There's not a star whose twinkling light
Illumes the spreading earth;
There's not a cloud, so dark or bright,
But wisdom gave it birth.

There's not a place on earth's vast round,
In ocean's deep or air,
Where love and beauty are not found,
For God is everywhere.

—*Anonymous.*

Fourth Sunday

SONGS: (Numbers here refer to *Songs for Little People*)
"The Making of the Flowers" (Song and game, No. 154)
"A Springtime Prayer" (No. 145)
"Our Happy Secret" (No. 117)
"Robin Redbreast" (No. 111)
"Little Brown Seed" (No. 109)

STORY: "An Old Southern Garden" (*The Understanding Prince, Atlantic Reader: Book One*, Little, Brown & Company) Leaders may wish to use for this Sunday some story of the return of the birds or others of bird life.

POEM: "Beautiful Things"
He hath made every thing beautiful in his time.

God has made all things beautiful
In his good time—so many things
I cannot count them all. The clouds,
The feathers in a pigeon's wings,
The clear blue sea, the green-fringed ferns,
The look of sunlight on the hills,
Red roses by the garden wall,
Daisies and daffodils;

*Miss Gloria Diener is Editorial Assistant, *International Journal of Religious Education.*

Pink shells, and little polished stones,
The silver moon that sails the sky,
The star beyond my window sill,
The colors of a butterfly,
The dark, black, velvet night, the way
The yellow sun goes down the west,
The song a happy robin sings,
Beside its little nest.

I could not ever count them all—
The shining of our fireplace,
The shadows leaping on the wall,
The baby's eyes, my mother's face,
The way the wind goes through the leaves,
All light and stepping, like a rhyme—
Such lovely, lovely things God made
For us in his good time!

—*Nancy Byrd Turner*

Fifth Sunday

SONGS: Let children select those which have been used during the month that they think tell best their joy and their thanksgiving for the springtime.

STORY: "The Sunset Banner" (*The Understanding Prince, Atlantic Reader: Book One,* Little, Brown, and Company).

POEM: "May"

Who knew that May was on the way?
"I did," said a thrush;
"I knew so well that I made my nest
In a bare brown bush."

"We knew, and we knew," the lilacs said.
"We breathed to our buds:
'You will hear her call; she will say to you all,
Throw back your hoods!' "

"I knew in my heart," said an apple tree.
"I promised a wren
That when April passed she might build her house
In my boughs again."

"She never has failed," the old earth said.
"She is sweet and true.
I did not fear when the winds were drear—
I knew, I knew!"

—*Nancy Byrd Turner*

JUNIOR DEPARTMENT PROGRAMS FOR APRIL

*By Nan F. Weeks**

Theme for April: The Message of Spring

With pussy willows and daffodils and her early flowers the junior room may made to radiate the spring time ssage of new life. A runner of crepe per bearing a daffodil design makes an tractive cover for the superintendent's ble. If the department has an upright ano a similar runner may be placed top of it. A daffodil and pussy llow design, done in colored chalk ross the bottom and up the sides of the ackboard is most effective. Bowls ntaining blossoming plants—hyacinths, rcissi, tulips and the like add greatly the charm of the room. Cornucopia aped wall-baskets made from large uares of heavy green or buff conruction paper will hold a few sprays apple or cherry blossoms. In order to aintain the surprise element, it will be ell to use only a part of the decoration ie first Sunday, adding a new feature ch week.

UGGESTED OPENING RESPONSE FOR THE MONTH: (Song of Solomon 2:11, 12)

Sup't. Lo, the winter is past;
The rain is over and gone;

Dep't. The flowers appear on the earth;
The time of the singing of birds is come.

UGGESTED MEMORY HYMN FOR THE MONTH: "Ring Happy Bells of Easter Time" (*Hymnal for American Youth,* No. 118)

SUGGESTED OUTLINE OF SERVICE

PRE-SESSION PERIOD: (Fifteen minute class period for memory work, handwork projects and the like)

CALL TO WORSHIP: (Quiet instrumental music)

OPENING RESPONSE: (To prepare the juniors for the message of the program)

PRAISE HYMN: (To create an atmosphere of worship)

ELLOWSHIP FEATURES: (To promote the spirit of Christian friendliness and kindly interest in one another. These features will include the recognition of birthdays, new members, visitors, honor classes, church attendance; announcements; the recognition of our world relationships—a missionary feature)

MEMORY DRILL: (Three minute drill to quicken interest in the memory work being done in the classes)

HYMN: (To permit the juniors to participate in worshiping)

OFFERING SERVICE: (To enable the juniors to realize that the giving of an offering is an act of worship)

DEVOTIONAL PERIOD: (To deepen the spirit of reverence, and to prepare the juniors for the lesson and its message to them. This may include a worship hymn, scripture and prayer.)

CLOSING SERVICE: (A very brief period of united praise. This period may include the repeating of the memory verses by the several grades, or some brief statement about their lesson; one or two stanzas of a devotional hymn and a brief prayer)

First Sunday

THEME: PRAISE TO JESUS

SUGGESTED CALL TO WORSHIP: "The Palms" by J. Faure (Instrumental)

SUGGESTED HYMNS:
"All Glory, Laud and Honor"
"Hosanna, Loud Hosanna"
"Tell Me the Stories of Jesus" (third stanza)
"True-Hearted, Whole-Hearted"
"When Morning Gilds the Skies"

SUGGESTED SCRIPTURE: Mark 11:1-10

SUITABLE STORY MATERIAL:
The Emerald Story Book by Ada and Eleanor Skinner
Next-door Neighbors by Margaret Applegarth (Chapter 16, "Lilies of the Valley")

Second Sunday

THEME: THE FIRST GLAD EASTER DAY

SUGGESTED CALL TO WORSHIP: "I Know That My Redeemer Liveth" (from *The Messiah* by Handel.)

SUGGESTED HYMNS:
"Christ the Lord Is Risen Today"
"The Day of Resurrection"
"Welcome Happy Morning"
"Ring Happy Bells of Easter Time"
"Easter Flowers Are Blooming Bright"

SUGGESTED SCRIPTURE: Luke 24:1-9; John 11:25, 26

SUITABLE STORY MATERIAL:
"The Boy Who Discovered the Spring" by R. M. Alden. (This story may be found in the collection of stories by Alden entitled *Why the Chimes Rang;* it may also be found in *The Emerald Story Book* by Skinner.)
"The Springtime" by Eugene Field. (See *The Emerald Story Book* by Skinner or *A Little Book of Profitable Tales* by Field.)
"The Dragon Fly" by Gatty. (See *The Emerald Story Book* by Skinner or *Parables from Nature* by Mrs. Gatty)
The Resurrection Story (John 20:1-16)

Third Sunday

THEME: THE LIVING CHRIST

SUGGESTED CALL TO WORSHIP: "He Shall Feed His Flock" from *The Messiah* by Handel.

SUGGESTED HYMNS:
"Crown Him with Many Crowns"
"O Lord of Life and Love and Power"
"Where Cross the Crowded Ways of Life"
"Jesus, Thou Divine Companion"
"Stand Up, Stand Up for Jesus"

SUGGESTED SCRIPTURE: John 14:1-11

Fourth Sunday

THEME: LOYALTY TO THE LIVING CHRIST

SUGGESTED HYMNS:
"Lead On O King Eternal"
"O Jesus, I Have Promised"
"Saviour, Thy Dying Love"
"I've Found a Friend, O Such a Friend"
"True-Hearted, Whole-Hearted"
"Dare to Be Brave, Dare to Be True"
"Stand Up, Stand Up for Jesus"

SUGGESTED SCRIPTURE: Revelation 2:11 (Last part)

SUGGESTED STORY MATERIAL: "A Man Who Was Faithful unto Death," Acts 6:8-15, 7: 55-60.

Tom Brown had been at boarding-school for more than a year when a new boy entered. The first night the new boy looked around the sleeping-room with its twelve occupants, and then bravely knelt by his bed and prayed. Several boys laughed and sneered, and one boy threw a slipper. Tom promptly threw a boot at the young tormenter. When the lights were out and the other boys were sleeping, Tom was still wide-awake. He recalled the promise he had made to his mother that he would kneel every night and pray to God. He thought of how he had broken that promise and had said to himself, "It will do just as well if I say them in bed where nobody will know to laugh at me." But little by little the prayer had been neglected, until at last it was given up. Now he became ashamed of his own cowardice, and resolved that in spite of ridicule he would kneel down the next morning and pray.

When morning came, Tom gathered all his courage and knelt by his bedside, and to his surprise two other boys besides George Arthur, the new boy, knelt in prayer. Because of the courage of one boy, they had conquered the coward spirit and been true to the right.—*Tom Brown's School Days.* (*Adapted.*)

Kenneth's big brother was a soldier who had won many honors for his bravery and loyalty. One evening after the boy had been listening to many tales about his brother's experiences, Kenneth went to bed saying to himself, "As soon as I'm old enough I'm going to be a soldier too."

"Is that so?" said a voice in the darkness. "You're going to be a soldier? Then you must come with me and find out just where you belong—your regiment and your captain and your enemies."

Away they sped through the darkness, Kenneth and the owner of the voice. The latter called himself the A. O. T. J., but he explained that the letters meant *Angel of the Juniors.*

On and on they went till they came to a camp-fire, surrounded by the most dissagreeable-looking men Kenneth had ever seen. They had scowling faces and sharp cruel eyes, and their voices were surly as they quarreled among themselves.

"I tell you, that boy belongs to my regiment," roared one vicious-looking fellow. "Already he's taking orders from me and doing as I say."

*Miss Nan F. Weeks is Children's Editor of the American Baptist Publication Society, Philadelphia, Pa.

"Who is he?" Kenneth whispered to the A. O. T. J. "And who's the boy he is talking about?"

"His name is Temper," said the A. O. T. J., "and *you're* the boy he's discussing." Kenneth winced, for he knew it was all too true that he did very often obey Temper's orders.

"And who are the others?" Kenneth asked, as he heard several of them speaking his name and claiming him for their own ranks.

"There are Dishonesty and Selfishness," said the A. O. T. J., "and Laziness and Untruthfulness. Intemperance also seems to have his eye on every growing boy and girl, and Cowardice tries hard to get you to join his ranks."

"But they are all so terrible," said Kenneth with a shudder. "I do not want to have anything to do with them, except to fight them."

"Splendid," said the A. O. T. J. "Just follow me to the other camp," and he moved off in another direction.

GladlyKenneth turned away from the disagreeable group, and soon he was looking at another company; but oh how different they were! Truth and Fair Play, Kindness and Honesty, Helpfulness and Cheerfulness, and many others were talking and laughing together, while in their midst Kenneth recognized the face of the great Captain, Jesus the King of kings, and the boy seemed to hear him saying, "Follow me," just as he had said it to his earliest friends long years before.

"I choose him for my Captain," said Kenneth to the A. O. T. J.

"Good," said the angel. "But, remember, you are choosing the harder side, the side that requires more courage and loyalty and perseverance. No coward can enlist in this army. A long, hard battle is ahead but victory is sure. Do you still choose to pledge allegiance?"

"I pledge allegiance," said Kenneth reverently, and as he woke from his dream he repeated the words again, "I pledge allegiance. Lord Jesus, my Captain help me to be true and worthy"—*Adapted from Parables for Little People, Ward.*

APRIL PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Otto Mayer**

Use of Worship Programs

1. We hope you have received valuable aid from these suggestions for building orders of worship as you have studied them and that you have been stimulated in the planning of worship services in your own church school. It may be helpful now to take a look back over several of the recent copies of the *Journal* and review critically the principles, plans and materials there presented. Recall your own experience in putting these principles and worship materials to use. You will want to repeat your successes and avoid the recurrence of failures.

2. Such a critical analysis of past procedure when prayerfully attempted will probably have to do with questions such as these. Has there been increased interest and greater participation in the worship services? Do the pupils themselves show initiative and a desire to share in the improvement of worship periods? Has there been a finer "spirit of worship," or further evidence that the individual and groups are entering into actual religious experiences? Try to define your problems in this connection carefully and clearly. Do not dismiss a problem because of its apparent haziness. When cleared up such vague points often lead to the very heart of new problems and thence to creative endeavor.

3. Consider again how in true worship experiences we are at the very heart of the religious life. Worship must grow out of underlying spiritual needs. Hartshorne sums up these needs as follows: inner harmony and peace, forgiveness and moral recovery, moral leadership, ideal companionship, preservation of life's highest values, and adds that participation in worship depends upon felt needs, which are actually shared. The process of heart and mind action in true worship is really that of the organization of the will in the presence of God. Many wills within are seeking harmony with the superior will, the will to will the best, God's will. Worship thus conceived is an actual religious experience, and not a device to provoke it, not a form or mere ritual, or a setting only, but life itself. Charles Kingsley once said "worship is a life, not a ceremony."

4. From this it follows that worship of a vital type often grows very naturally out of the experiences of life processes. Indeed our most heart searching prayers often grow out of life situations in which the mind has been aroused, where clear cut problems come to the front, and where the conscience has been pierced. Worship then ought not to be the prelude or the postlude to life's experiences, but should grow out of and lift these experiences and activities to the highest level of spiritual values. Mr. and Mrs. Currie's article in this issue of the *Journal* on "What Will You Do With Easter in the Young People's Division" suggests some practical applications of this educational principle.

Note.—A single order of worship is given in complete form for the first Sunday's program in the senior department. It is meant to be suggestive only and may be adapted or used only as a point of departure for each department.

Easter material is given below and selection may be made for group needs as seems best. See also "The Light of Life" by Mrs. Grace Sloan Overton, a dramatic service of worship for Easter, page 24.

Several prayers appear among the suggested materials which we hope may prove helpful for the leader or as unison prayers. Pupils should be encouraged to build their own prayers for individual and group use.

Three new settings to familiar melodies appear, recently suggested by Oliver Huckel. We shall be glad to pass on to the author any reactions to this new material.

Materials for Easter

HYMNS:
"O Day of Light and Gladness"
"Lift Up, Lift Up Your Voices Now"
"In the Cross of Christ I Glory"
"Ring Happy Bells at Easter Time"
"Christ the Lord Is Risen Today"
"Crown Him With Many Crowns"
"The Day of Resurrection"
"Awake, Glad Soul! Awake!"
"Fairest Lord Jesus"

SCRIPTURE:
Matt. 27:35-56, 28:11-15
Mark 11:1-11, 15:24-41, 16:1-8
Luke 23:33-49
John 19:18-30, 20:11-18
Romans 6:9-11
I Cor. 15:19-22, 55-57
The Angel's Message

The angel addressed the women, saying, "Have no fear; I know you are looking for the crucified Jesus. He is not here, he has risen, as he told you he would. See, here is the place where he lay. Now be quick and go to his disciples, tell them he has risen from the dead and that he precedes you to Galilee; you shall see him there. That is my message for you."—James Moffatt in the *New Translation of the New Testament*

UNISON PRAYER:

O Almighty God, hear thy people, who are this day met to glorify the resurrection of thy Son our Lord; and guide them on from this festival to eternal gladness, from the exulting joy of this solemnity to joys that have no end. For this is the day of man's resurrection, the birthday of eternal life; in which the Saviour of mankind hath conquered death; and God by Christ's resurrection, hath restored us to life eternal, Amen.—*Selected.*

POEM:

"Easter Flowers"

Early Easter morning when the winds were very still
Little flowers opened on an old, old hill;
Flowers blue and yellow, flowers fair and white—
Early Easter morning in the dawn's first light.

Early Easter morning, while the careless city slept,
Little flowers, waking, a faithful vigil kept;
Very small and wistful, very frail and sweet—
They made a shining pathway for the Saviour's feet.

Early Easter morning he came and looked at them;
All their tiny petals touched his garment's hem.
Humble, small and lowly, yet they did his will—
Early Easter morning on an old, old hill!

—*Nancy Byrd Turner*

INTERMEDIATE DEPARTMENT

Theme: Trust in God's Love and Care

First Sunday: *God Cares for Us as Individuals*
Second Sunday (Easter): *God's Care i Everlasting*
Third Sunday: *God's Care of Gre Enterprises*
Fourth Sunday: *God's Care in Nature*
Fifth Sunday: *God's Care in Mor Struggles*

Aim: To help intermediates find ne values in life's experiences throug achieving attitudes of trust in God abiding care.

Note: A suggested order of worship is presente in complete form under the Senior Department hea ing. It is offered for adaptation to special needs a is meant to be suggestive only.

CALLS TO WORSHIP: (Select one)

"O that men would praise the Lord f his goodness,
And for his wonderful works to the chi dren of men.
The Lord is good to all, and his tend mercies are over all his works."

"Holy, holy, holy is the Lord of host The whole earth is full of his glory."

"This is the day which the Lord ha made; we will rejoice and be glad in it

HYMNS:
"God is Love"
"Father, Lead Me Day by Day"
"O Worship the King"
"For the Beauty of the Earth"
"With Happy Voices Singing"
"Lord of All Being Throned Af
"There's a Wideness in God's Mer
"He Leadeth Me, O Blessed Though
"The King of Love My Shepherd I
"God Will Take Care of You"
"Grander Than Ocean's Story"
"Love Divine, All Love Excellin
"Let Us With a Gladsome Min
"The Lord is My Shepherd"

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RIPTURE:
Psalm 8
Psalm 19:1-6
Matt. 6:25-33
Luke 15:1-10
James 1:16-27

UNISON PSALMS:
Psalm 23
Psalm 121

AYERS:

O Thou good omnipotent, who so carest for every of us, as if thou carest for him alone; and so for as if all were but one! Blessed is the man who th thee, and his friend in thee, and his enemy thee. I behold how some things pass away that ers may replace them, but thou dost never art. O God, my Father, supremely good, beauty all things beautiful, to thee will I intrust whatver I have received from thee, and so shall I lose hing. Thou madest me for thyself, and my heart estless until it repose in thee. Amen."
—*St. Augustine*

"From thee all skill and science flow,
All pity, care and love,
All calm and courage, faith and hope;
O pour them from above!

"And part them, Lord, to each and all
As each and all shall need,
To rise like incense, each to thee,
In noble thought and deed.

"And hasten, Lord, that perfect day
When pain and death shall cease,
And thy just rule shall fill the earth
With health, and light, and peace;

"When ever blue the sky shall gleam,
And ever green the sod,
And man's rude work deface no more
The paradise of God."
—*Charles Kingsley, 1871*

OEMS:

"But this we know—
We drop a seed into the ground,
A tiny, shapeless thing, shriveled and dry,
And, in the fullness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare,
The perfect emblem of its Maker's care."
—*John Ozenham*

"Let us with a gladsome mind
Praise the Lord, for he is kind;
For his mercies shall endure,
Ever faithful, ever sure.

"He, with all-commanding might,
Filled the new-made world with light;
For his mercies shall endure,
Ever faithful, ever sure.

"All things living he doth feed,
His full hand supplies their need;
For his mercies shall endure,
Ever faithful, ever sure."
—*John Milton, 1623. Altered*

SENIOR DEPARTMENT

Theme: Loyalty to Christ and His Purposes

First Sunday: *Loyalty to Christian Enterprises*
Second Sunday (Easter): *Loyalty to the Risen Lord*
Third Sunday: *Loyalty in the Work of the Church*
Fourth Sunday: *Loyalty to the Christian Community*
Fifth Sunday: *Loyalty in World Service*

Aim: To guide seniors in the achievement of purposes of loyalty in a personal relationship to Christ and Christian enterprises.

Service for the First Sunday

THEME: LOYALTY TO CHRISTIAN ENTERPRISES

PRELUDE: Piano, organ or orchestra selection

CALL TO WORSHIP: Choose ye this day whom ye will serve. But as for me and my house, we will serve the Lord.

HYMN: "True Hearted, Whole Hearted"

UNISON PSALM: "The Lord is my Light," Psalm 27

PRAYER: (by the leader)

O Thou, great Friend to all the sons of men
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe—
We look to thee! Thy truth is still the Light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.
Yes: thou art still the life, thou art the way
The holiest know; Light, Life, the Way of Heaven!
And they who dearest hope and deepest pray,
Toil by the Light, Life, Way, which thou hast given.
Amen. —*Theodore Parker*

SCRIPTURE: John 15:1-14

HYMN: "Jesus Calls Us O'er the Tumult"

STORY OR TALK

HYMN: "Onward, Christian Workers" (Tune: St. Gertrude)

Onward, Christian workers,
Marching for the right,
With the cross of Jesus,
Emblem of the Light!
Christ the loving Master
Leads the mighty throng,
Forward with all gladness,
Sing the triumph song!

Shoulder unto shoulder
Move the hosts of God,
Brothers, we are treading
Where the saints have trod.
Nothing shall divide us,
All one body we,
One in hope and purpose,
One in charity.

Kings and crowns may perish,
Empires rise and wane,
But the power of Jesus
Constant shall remain.
And the love of Jesus
Heal earth's deep distress,
Till the faith of Jesus
All men shall confess.

Onward then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song!
Justice unto all men,
Brotherhood and peace,
So may God's true kingdom
Come and never cease!
—*O. Huckel*

Materials for Other Sundays

CALLS TO WORSHIP: (Select one)

"The Lord is in his holy temple;
Let all the earth keep silence before him. Amen."

"O thou, whosoever thou art
That entereth this house,
Be silent, be thoughtful, be reverent;
For this is the house of God.
And leave it not without a prayer to God
For thyself, for those who minister,
And for those who worship here.
Amen."

HYMNS:
"O Master, Let Me Walk with Thee"
"O, Master, When Thou Callest"
"We Would See Jesus"
"Faith of Our Fathers"
"I've Found a Friend"
"The Church's One Foundation"
"I Love Thy Kingdom Lord"
"Rise Up, O Men of God"
"Forward Through the Ages"
"Who Is on the Lord's Side"
"These Things Shall Be"
"Where Cross the Crowded Ways of Life"
"In Christ There Is No East or West"
"I Need Thee Every Hour"

SCRIPTURE:
Matt. 10:37-42
Gal. 6:1-10
Matt. 18:21-33
Romans 8:31-35, 37-39
Isaiah 6:1-8
Mark 9:33-35, 10:42-45

UNISON PRAYERS:

"Make us of quick and tender conscience, O Lord; that, understanding, we may obey every word of thine this day, and, discerning, may follow every suggestion of thine indwelling Spirit. Speak, Lord, for thy servant heareth; through Jesus Christ our Lord. Amen."—*Christina G. Rossetti, 1830-1894*

"Jesus, our Master and our Friend, who claimest our service through the needs of our neighbors, grant us so to see thine image in all our fellow creatures that in serving them we may minister to thee; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."
—*Selected*

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thought of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen."

BENEDICTION

May the God of all grace, who hath called us unto himself in Christ, perfect, establish, strengthen us, and to him be the glory for ever. Amen.

YOUNG PEOPLE'S DEPARTMENT

Theme: Forming Life's Great Purposes

First Sunday: *Enlisting in Christian Service*
Second Sunday (Easter): *Faith, an Abiding Purpose*
Third Sunday: *My Vocation as a Christian Purpose*
Fourth Sunday: *Great Decisions*
Fifth Sunday: *Religion as Organized Purposes*

Aim: To stimulate young people in the formation of Christian purposes on the level of true worship.

Note: A suggested order of worship is presented in complete form under the Senior Department heading. It is offered for adaptation to special needs and is meant to be suggestive only.

CALLS TO WORSHIP:

"Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King and my God: for unto thee will I pray."

"Praise ye the Lord. Blessed be his glorious name forever; and let the whole earth be filled with his glory."

HYMNS:
"Immortal Love, Forever Full"
"Give of Your Best to the Master"
"How Firm a Foundation"
"Lead on, O King Eternal"
"Work, for the Night is Coming"
"Glorious Things of Thee Are Spoken"
"The Church's One Foundation"
"Christ for the World We Sing"
"I Would Be True"
"God Send Us Men"
"Fling Out the Banner"
"We've a Story to Tell to the Nations"
"Hail to the Lord's Anointed"
"Watchmen, Tell Us of the Night"

SCRIPTURE:
I Cor. 13
Psalm 67
Matt. 25:31-46
Matt. 28:18-20
Luke 18:18-23, 28-30

PRAYERS

"Almighty God, and most merciful Father, give us, we beseech thee, that grace that we may duly examine the inmost of our hearts, and our most secret thoughts, how we stand before thee; and that we may henceforward never be drawn to do anything that may dishonor thy name: but may persevere in all good purposes, and in thy holy service, unto our life's end."—*George Hickes.*

"Almighty and most merciful Father, who hast given us a new commandment that we should love one another; give us also grace that we may fulfill it. Make us gentle, courteous, and forbearing. Direct our lives, so that we may look each to the good of the other in word and deed. And hallow all our friendships by the blessing of thy Spirit; for his sake who loved us, and gave himself for us, Jesus Christ our Lord. Amen."—*Selected*

"O Lord, who though thou wast rich, yet for our sakes didst become poor, and hast promised in thy Gospel that whatsoever is done unto the least of thy brethren, thou wilt receive as done unto thee; give us grace, we humbly beseech thee, to be ever willing and ready to minister, as thou enablest us, to the necessities of our fellow-creatures, and to extend the blessings of thy kingdom over all the world, to thy praise and glory, who art God over all, blessed for ever. Amen."—*St. Augustine 354-430.*

HYMNS: New Settings for the New Day

"The Son of God Goes Forth to Save"

The Son of God goes forth to save,
Humanity to gain,
To lead them on to higher life—
Who follows in his train?
Who follows closest to his Lord
In spite of scorn and pain,
Who seeks to help the neediest—
He follows in his train.

The martyrs first with noble hearts,
Their willing lives they give;
The heroes who devoted all
That other men might live;
Like him who gave his all to men
Nor ever sought his gain—
But wrought to make men sons of God—
Who follows in his train?

A glorious band, the hosts of light,
On whom the Spirit came—
In city slums and foreign shores,
They mock the sword and flame;
They curb the tyrannies of men
With all their might and main;
They cure the immemorial wrongs—
Who follows in their train?

A noble host of men and boys,
The matron and the maid,
They march on through the centuries,
In robes of light arrayed;
They are the glory of the earth,
Defying death and pain—
O God, to us may grace be given
To follow in their train.

—*O. Huckel*

"Battle Hymn of the Republic of God"

Mine eyes have seen new glory in the coming of the Lord—
The greater works of Jesus, as he promised in his word—
New miracles and wonders by the Spirit's mighty sword,
For God is moving on!

O Father, with the mother-heart, encircling all in love—
The might of dauntless lion and the sweetness of the dove—
We accept thy revelation as a gift from Heaven above,
For faith is moving on!

O tender-hearted Master, who didst make the sufferers whole,
With thy gospel for the body, and thy gospel for the soul,
We would follow in thy footsteps as the broadening ages roll,
For hope is moving on!

O spirit of all beauty, of all peace, of fullest power,
Be thou the very life of life within us at this hour,
And give to every willing heart the gift of Spirit dower!
For love is moving on!

O come, divine republic of the Spirit's holy might!
Come, children of the Spirit, lead the way to larger light!
Come ye who fought for slaves of old, for fuller freedom fight!
For God is moving on!

—*O. Huckel*

BENEDICTIONS:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. Amen."

"Finally, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, Let us think on these things. Amen."

ADULT DEPARTMENT PROGRAMS FOR APRIL

*By Robert Davids**

THEME FOR APRIL: "FAITH IS THE VICTORY"

Let us take the education of adults seriously, in worship as in other things. The full force and worth of worship will not be felt all at once. It must grow on us. We can greatly enrich the devotional life of our adults and make the worship period increasingly effective by interpreting the materials of worship and by making the more essential materials familiar.

Training in Appreciation

The leader of adult worship can do much to give the members of his group an intelligent appreciation of the various means used in a worship service.

Someone of competent musicianship should be secured occasionally to discuss and demonstrate the various ways in which emotions are expressed instrumentally. The pipe organ is an ideal instrument for such a demonstration. Musical classics may readily be selected in illustration of the cardinal emotions.

The hymns of the church should be interpreted similarly. Usually there is a great and moving story in connection with each one. The musical setting also has a deep significance when understood. A little elementary instruction in phrasing will sometimes completely transform a neglected hymn.

The materials for the musical preludes have been chosen with a thought for a definite effect. Such a prelude is ideal for quieting a group and for unifying it emotionally. The selection chosen from the two or more listed should do this and, if skilfully rendered, should start the emotions of the group flowing in the desired direction.

With this beginning, the task of the leader is to intensify and enrich this emotional stream by the addition of related materials until each person at the end of the worship period is in possession of a genuinely real, group-worship experience.

*Mr. Robert Davids is Acting Director of Adult Education, International Council of Religious Education.

The scripture references for the first four Sundays are to be found in the familiar booklet, *His Last Week*, the page number in each case being given.

Select one, or at most two, of the hymns listed.

First Sunday: Victory Over Self

MUSICAL PRELUDE:
"Angelus" from Scenes Pittoresque by Massenet, piano
"Adoration" by Borowski, violin

HYMNS:
Doxology
"'Tis Midnight and on Olive's Brow"
"In the Cross of Christ I Glory"
"Am I a Soldier of the Cross"

SCRIPTURE: Matthew 26:36-46, *His Last Week*, Page 40

FEATURE: Contralto solo, "Into the Woods My Master Went" by Lanier-Lutkin

PRAYER OUTLINE: Express thankfulness for (1) example of Jesus in self-mastery; (2) God's help in overcoming our own self-life; (3) for the life of service Jesus offers affording a positive cure for selfishness. Pray for (1) divine forgiveness for self-love and self-living; (2) freedom from self-will through surrender to God's will.

PRAYER HYMN:
"Abide with Me"

Second Sunday: Victory Over Death

MUSICAL PRELUDE:
"At Dawning" by Cadman, violin
"Le Cygne" by Saint-Saens, cello
"Chant Polonais" by Chopin-Liszt, Op. 74, No. 5, piano

HYMNS:
"My Faith Looks Up to Thee"
"Guide Me, O Thou Great Jehovah"
"Jerusalem the Golden"
"Abide with Me"

SCRIPTURE: Matthew 28:1-8, *His Last Week*, Page 57

FEATURE: Soprano solo, "I Know That My Redeemer Liveth," Handel

PRAYER OUTLINE: Express thankfulness for (1) the Christian teaching of an ever enlarging life which not even death can terminate; (2) Jesus' victory over the fear and fact of death. Pray for (1) assuaging of human grief by the Resurrection message; (2) building your temporal life in the perspective of eternity; (3) radiant courage in facing our inevitable destiny as Christians should.

PRAYER HYMN:
"Lead Kindly Light," first stanza

Third Sunday: Victory Over Doubt

MUSICAL PRELUDE:
"Traumerei" by Schuman, cello
"Song of the Traveller" by Paderewski, piano

HYMNS:
"He Leadeth Me"
"Faith of Our Fathers"
"Dear Lord and Father of Mankind"
"Lord Speak to Me that I May Speak"

SCRIPTURE: John 20:24-29, *His Last Week*, Page 61

FEATURE: Reading of selected paragraphs from *What Can a Man Believe* by Bruce Barton, or *This Believing World* by Lewis A. Browne

PRAYER OUTLINE: Express thankfulness for (1) divine patience with human questioning; (2) divinely given capacity to weigh truth; (3) the honest doubt which leads to verity (4) answers to our questions in divine revelation. Pray for (1) spiritual discernment; (2) courage to put God to the test; (3) light which comes by living one's faith.

PRAYER HYMN:
"Nearer, My God to Thee," one stanza

Fourth Sunday: Victory Over Evi

MUSICAL PRELUDE:
"Brooklet" by Schubert, piano
"Nocturne in C Sharp Minor" by Tschaikowsky, violin

HYMNS:
"In the Hour of Trial"
"Holy Ghost with Light Divine"
"We've a Story to Tell to the Nations"
"O, Zion Haste, Thy Mission Hig Fulfilling"

SCRIPTURE: John 17:1-15, *His Last Week*, Page 38

FEATURE: Tenor solo, "If With All You Hearts," Mendelssohn, or "Peace Perfect Peace" sung antiphonally, th

rst line being sung by selected voices, he second by the group as a whole.

AYER OUTLINE: Express thankfulness for (1) Christian standards by which we may know right from wrong; (2) God's patience and his forgiveness for our sinfulness; (3) divine help in overcoming evil. Pray for (1) victory over our personal sins; (2) a sinless world through triumph of Christ's Kingdom.

AYER HYMN:
"My Jesus I Love Thee," one stanza.

Fifth Sunday: Victory Over Fear

MUSICAL PRELUDE:
"Wandering" by Schubert-Liszt, piano
"Negro Spiritual Melody" by Dvorak, violin

HYMNS:
"There's a Wideness in God's Mercy"
"This is My Father's World"
"From Every Stormy Wind that Blows"
"O Jesus I Have Promised"

SCRIPTURE: Matthew 8:23-27

FEATURE: Soprano solo, "He Shall Feed His Flock" from the *Messiah*

PRAYER OUTLINE: Express thankfulness for (1) faith which gives courage; (2) examples of unflinching devotion in the lives of saints and especially for the example of Jesus. Pray for (1) courage to do the right as we see it; (2) fearlessness in following Christ to the sure victory.

PRAYER HYMN:
"Jesus Savior, Pilot Me," one stanza.

APRIL PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By L. F. Sensabaugh**

Theme for April: The Living Christ

There is no festival in the Christian ilendar which is more significant than at of Easter. Through all the centuries ice that eventful first Easter morning, e current of human thought has run a different direction. The message ich that transcendent event has conbuted to history has fired the hearts millions of his followers. The story the resurrection was the theme of e early disciples and of the long train priests, preachers, musicians and poets om that day to this. Even in our own y the Easter story has lost none of its auty and charm, though it has been told again and again through all the nturies.

As a basis for the worship themes for ie month, five sub-topics have been iosen, as follows: "The Triumphal ntry," "He Is Risen," "Walking with ie Risen Christ," "Telling the World a Risen Christ," and "Revealing the isen Christ."

The material has been grouped under ie five topics but it is of such a nature iat it may be used with any one of the ther topics. The majority of the ymns have been selected from *The Methodist Hymnal* and the *Hymnal for merican Youth*. Many beautiful hymns ave been written which center around he Easter message. The average school all too familiar with them. It is suggested that the leader of worship shall ook through the entire list of hymns indicated and begin to use some of hem before the month of April.

April 1

THEME: THE TRIUMPHAL ENTRY

CALL TO WORSHIP:
Blessed is he that cometh in the name of the Lord. Lift up your heads ye mighty gates, behold the King of glory waits, the King of kings is drawing near, the Saviour of the world is here.

SCRIPTURE REFERENCES:
The prophecy: Isaiah 62:10-12.
Zachariah 9:9.
The fulfillment: Matthew 21:4-11
Mark 11:1-10
Luke 19:29-38
John 12:12-15

MUSIC:
Instrumental Prelude: "The Palms," Faure
Hymns:
"Hosanna, Loud Hosanna"
"All Glory, Laud and Honor"
"Holy, Holy, Holy"
"Sing, for the World Rejoices"
"When Morning Gilds the Skies"

STORIES:
If the hymn "All Glory, Laud and Honor" is to be used, the following story may be told:

One of the stories that has come down to us is that of Theodulf, Bishop of Orleans, who in the year 820 was cast into prison because some enemy had said that he was disloyal to the king. This was King Louis, one of the sons of Charlemagne, a man who had none of the finer qualities of his great father. The accusation against Theodulf was false, but he was given no opportunity to prove his innocence. He was very patient during his imprisonment and spent his time reading and thinking upon the stories of Jesus. While he was in prison, he wrote a hymn based upon the story of the triumphal entry into Jerusalem. A story that has come down through the ages says that Theodulf taught his hymn to a group within the prison. One day they were singing it in chorus when the king passed by. Louis was so impressed by the beauty of the hymn that he made inquiries concerning it. So it came about that Theodulf was released from prison by the king's order, all on account of this hymn.

The name of the hymn is "All Glory, Laud, and Honor." It was written in Latin and was translated into English by Mr. John Mason Neale, who has translated so many of the old Latin and Greek hymns. Let us open our books and read the hymn together.

The author desires that we give glory and praise and honor to Jesus, our Redeemer and King, just as the children of the Hebrews on that first Palm Sunday did him honor and sang his praises. Our author says that as he accepted their prayers and praise; so will he accept ours today.

Let someone tell the story of the triumphal entry, building the story out of the scripture materials which are suggested.

Large use should be made of music. An effort should be made to reproduce the spirit that possessed the people in Jerusalem when Jesus made his triumphal entry and they welcomed him with their joyous songs of Hosanna.

April 8

THEME: HE IS RISEN

MUSIC:
Instrumental: "I Know That My Redeemer Liveth," from Handel's *Messiah.*
Hymns:
"Christ the Lord Is Risen Today"
"Lo, In the Grave He Lay"
"The Day of Resurrection"
"Come, Thou Almighty King"
"Come, Ye Faithful, Raise the Strain"
"Ring, Happy Bells of Easter Time"
"Lift Up Your Heads, Ye Mighty Gates"
"Hallelujah, Hallelujah"

SCRIPTURE REFERENCES:
Job 19:25
Matthew 28:1-10
Mark 16:1-11
Luke 24:1-12
John 11:25
Romans 6:5-9

The hymn "Lift Up Your Heads Ye Mighty Gates" lends itself beautifully to responsive reading, the leader reading the first line and the school responding with the second line. It would be impressive to use this hymn as a response and then to sing it, using all four stanzas.

STORIES:
Have someone memorize and tell the Easter story as it is recorded in Matthew 28:1-10

April 15

THEME: WALKING WITH THE RISEN CHRIST

SCRIPTURE READING:
Luke 24:13-32

HYMNS:
"Dear Lord and Father of Mankind"
"O Master, Let Me Walk With Thee"
"Father Lead Me Day by Day"
"Follow Me, the Master Said"
"Draw Thou My Soul, O Christ"

TALK: "How May I Walk With Jesus?"

STORIES:
"The Other Wise Man," Henry Van Dyke
"The Vision of Sir Launfal," James Russell Lowell

SELECTIONS FOR READING OR RECITING:

"But as we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry."
—*Susan Coolidge*

"Give Me My Place"

"Give me my place amid the throng,
Where others surge and move,
With restless selfishness, dear Lord,
And heeding not thy love.

"Give me my place, but strengthen me,
That I may help and plead
With gentleness and reason, Lord,
That understands life's need.

"Give me my place within the ranks,
That I may earnest strive,
Some weaker member to sustain,
Some fainting soul revive.

"Give me my place that I may go,
Into the lairds of men,
And with the chains of Jesus' love
Lift them to heav'n again.

"Give me my place amid the throng,
And ever may I be,
Restless and eager to advance
And reach the heights with thee."
—*P. Douglas Bird*

April 22

THEME: TELLING THE WORLD OF A RISEN CHRIST

MUSIC:
Prelude: "He Shall Feed His Flock," from *The Messiah.*
Hymns:
"All Hail the Power of Jesus' Name"
"Jesus Shall Reign Where'er the Sun"
"O God of Love, O King of Peace"
"Christ for the World, We Sing"
"We've a Story to Tell to the Nations"
"The Whole Wide World for Jesus"

SCRIPTURE REFERENCES:
Matthew 28:19, 20
John 17:18-23

*Mr. L. F. Sensabaugh is Superintendent, Department of Church School Administration of the Methodist Episcopal Church, South, Nashville, Tennessee.

TALK: "What Does the Great Commission Mean to Us?"
READING:

"The Factories"

I have shut my little sister in from life and light
(For a rose, for a ribbon, for a wreath across my hair);
I have made her restless feet still until night,
Locked from sweets of summer and from wild spring air;
I who roamed the meadowlands, free from sun to sun,
Free to sing and pull the buds and watch the far wings fly,
I have bound my sister till her playing time is done,
O, my little sister, was it I? Was it I?

I have robbed my sister of her day of maidenhood
(For a robe, for a feather, for a trinket's restless spark);
Shut from love till dusk shall fall, how shall she know good,
How shall she go scatheless through the sunlit dark?
I who could be innocent, I who could be gay,
I who could have love and mirth before the light went by,
I have shut my sister in her mating time away—
Sister, my young sister, was it I? Was it I?

I have robbed my sister of the lips against her breast
(For a coin, for the weaving of my children's lace and lawn);
Feet that pace beside the loom, hands that cannot rest,
How can she know motherhood, when strength is gone?
I who took no heed of her, starved and labor-worn,
I, against whose placid heart my sleepy gold-heads lie,
Round my path they cry to me, little souls unborn—
God of Life! Creator! It was I! It was I!

STORY:
"The Bishop's Candlesticks"

April 29

THEME: REVEALING THE RISEN CHRIST
CALL TO WORSHIP:
"If ye then be risen in Christ seek those things that are above."
SCRIPTURE REFERENCES:
I John 2:3-6
I John 4:7-13
Romans 12:4, 5
Romans 12:9-21
MUSIC:
"O Master, Let Me Walk with Thee"
"Jesus Calls Us, O'er the Tumult"
"Dear Lord and Father of Mankind"
"O Jesus, I Have Promised"
"I Would Be True"
PRAYER: "The Lord Be With Us As We Bend"

The Lord be with us as we bend
His blessing to receive;
His gift of peace on us descend,
Before his courts we leave.

The Lord be with us as we walk
Along our homeward road;
In silent thought, or friendly talk,
Our hearts be near to God.

The Lord be with us till the night
Enfold our day of rest;
Be he of every heart the light,
Of every home the guest.

The Lord be with us through the hours
Of slumber calm and deep,
Protect our homes, renew our powers,
And guard his people's sleep.
(From "*Hymnal for American Youth*" No. 28)

STORIES:
"The Handful of Clay," Henry Van Dyke in *The Blue Flower*.
"The Other Wise Man," Henry Van Dyke in *The Blue Flower*.

POEM:

I said, "Let me walk in the field."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the air is thick,
And fogs are veiling the sun."
He said, "Yet souls are sick,
And souls in the dark, undone."

I said, "But the skies are black
And there's nothing but noise and din."
He wept as he sent me back,
"There is more," he said, "There is sin."

I said, "I shall miss the light,
And friends will miss me they say."
He said, "Choose thou tonight
If I am to miss you or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look on the field,
Then set my face to the town,
"My child," He said, "do you yield?
Will you leave the flowers for a crown?"

Then into his hand went mine.
And into my heart came he.
And I walk by a light divine
The path I had feared to see.
—*George MacDonald*

What Is a Board of Directors?

BY ROSS W. SANDERSON*

IS IT merely a body to whom questions of business importance should be referred? Or should it enter into the functional management of an enterprise?

Of whom should it consist? Should it be detached from the active management of an enterprise, so as to be able to give an impartial judgment? Or should it be the enterprise itself functioning on the highest level? Is it a court of last resort, or is it merely an important department of the government of an institution?

Such questions as these are mooted questions. They occur in widely differing fields. With them are bound up questions of academic freedom, monetary responsibility, social progress, and the like. Comparatively little thought has been given to their application to the field of ecclesiastical cooperation.

Consider what is involved here. Take for example the complexion of a board which is to control the educational policies of the Protestantism of a city. Of whom shall such a board consist? Shall it be a group of business men, whose business experience will enable them to handle wisely and easily the business problems which arise in the administration of an enterprise which expends tens of thousands of dollars annually? If so, where shall educational policies be fashioned, and by whom administered? Or shall the board be made up of educators, who shall think of the task as one primarily that of formulating and administering educational policies? If so, will such educators be competent to avoid the financial pitfalls which beset every such enterprise? Or shall the board be made up of the administrative heads, the pastors in other words, of the cooperating churches? If so, how shall the community interest be kept from suffering at the hands of those whose minds naturally tend to become parochial?

Can all three of these interests be adequately represented on a single board without such a board becoming unwieldy in number?

Can anybody else build policies save those who are to administer them?

Can anybody else authorize expenditures save those who must provide the funds to be spent?

Can anybody else give final sanction to cooperative effort save the cooperators themselves?

Ministers come and go. Their leadership on a community board involves very serious turn-over. Yet they are central to the success of any cooperative church enterprise. Laymen stay longer, their business experience and financial courage is steadier in many instances; yet, at best, they can give to numerous boards only a fraction of their best thought. What contribution to such boards have women to offer? How about their business judgment, their educational vision, their administrative wisdom? Can they plan a big enterprise in a big way? Can the men (ministers or laymen) come within gun-shot of their (the women's) ability to manage with economy?

TO many these will seem purely technical questions, of no very great moment. To anybody with administrative experience in the field of community cooperation in religious education, these questions become more and more difficult. There is so much to be said on both sides of every inquiry. The consequences of a wrong judgment are so vast. Whatever the complexion of a board, it would always be easy to wish that it were composed of different sorts of people.

Yet the miracle of spiritual democracy is this: Elect a board by any fair and representative process, let its personnel be seemingly a mere happenstance, and with a spirit of give-and-take, a determination to make good will the rule, and with reasonable trust of competent leadership in executive and clerical detail, the result will be almost uniformly good. This is the hope of progress. All the rest is merely the refinement of technique. Yet the rate of progress, or even its direction, depends on just these refinements. The mechanizations of modern community life are exceedingly complex. They need constant and detailed adjustment. Progress in religious education and other important fields depends very largely on the ability of the modern church to train up a sufficient number of ecclesiastical engineers for the organization of the religious community on a democractic basis, which shall be at once representative and efficient. Only those who have endeavored to accomplish this purpose in our first crude, contemporary attempts can understand the difficulties and the satisfactions involved

*Executive Secretary, The Wichita Council of Churches, Wichita, Kansas.

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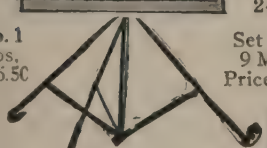

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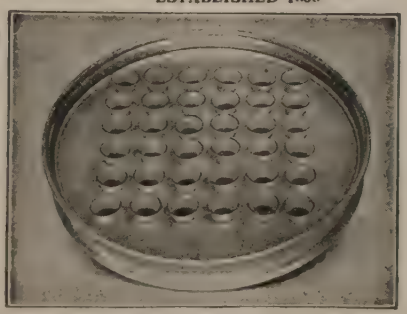

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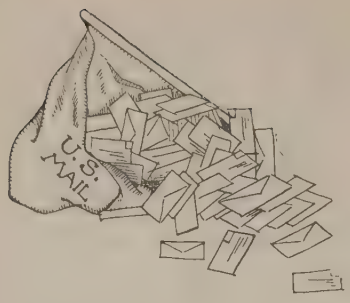
What's Happening in Religious Education



THE FACULTY of Garrett Biblical Institute recently voted to raise the standards of work required for granting the bachelor of divinity degree by discontinuing the system of accepting any under-graduate work in theological or semi-theological subjects done in college toward the divinity degree. President Frederick C. Eiselen, in commenting upon the new step said, "We take this advance step with the firm belief that the ministry deserves the best that we can give, and that by our new plan for graduation requirements we make possible a better and more efficiently trained group of young men and women going out into the ministry and other religious work."

The new plan for graduation requires thirty majors of work, or ninety semester hours, instead of the former thirty-six majors, but the difference is made up in more time and more intensive study with a resultant higher quality of work in each course. There are thirteen basic requirements instead of sixteen, and each student is required to take one-half major in music, one-half major in recreational activities, and one major in public speaking. A plan is to be adopted whereby honor students are to be selected for the designation of *cum laude* and *summa cum laude.*

The raising of the standards for graduation follows an increase in the size of the faculty and a series of new courses designed to bring the work of the school up to meet present and growing needs for new understandings of present day problems and movements. Four new professors and one instructor have been added during the past year. Among the new departmental courses are enlarged courses in Sociology, Church Administration, Religious Education and Religious Literature and Drama.

MR. R. J. CORNELL has resigned his position as Executive Secretary of the Polk County Council of Religious Education, Des Moines, Iowa, to become Director of Religious Education at the Plymouth Congregational Church of that city. Professor A. LeRoy Huff of Drake University will act as Executive Secretary of the Polk County Council on a part time basis.

REPORTS from the fall semester of the Training School in Kansas City, Missouri, show a total registration of 223 in the morning classes and 255 in the evening classes. Eliminating duplicate registrations of those who are in both schools leaves a total actual enrolment of 469 students. Practically half of this number are new students. 110 churches are represented in the enrolment, including churches in Kansas City, Kansas, Independence, Missouri, and several of the suburbs of Kansas City.

THE WILL of Miss Olivia Stokes, who died in New York City on December 14, provides for the distribution of an estate of $880,000 to thirty-seven charitable, religious, and educational institutions. Berea College in Kentucky is willed $100,000, and University of Redlands, Redlands, California, $10,000.

AN INTENSIVE four-week training course for leaders in parental education will be conducted by the Child Study Association of America at its headquarters in New York City. Sessions will be held daily from March 5 to 30 inclusive. The course is designed for persons already working in this field, or for those who have the necessary background and experience and wish to prepare themselves for work in parental education.

WORD HAS been received that Reverend Edward H. Brewster, who for the past three years has been doing field work in Pennsylvania for the Methodist Episcopal Church, is to return to the Maine Council of Religious Education as General Secretary about the first of April. Mr. Brewster was General Secretary of the Maine Council for five years before taking up his present work, and the people of Maine are very fortunate to secure his services again.

ON THE recommendation of the Special Committee on Programs for Special Weeks and Days of the Committee on Education, the spring date for the observance of Children's Week for 1928 has been fixed for May 6-13, combining Children's Week with Mother and Daughter Week, culminating in Mothers' Day.

Program material is being prepared by a committee of the Children's Work Professional Advisory Section of the International Council and will be available early in March. Detailed announcement of plans will be made in the April *Journal.*

DR. FREDERICK MAURICE HUNTER is to be the new chancellor of the University of Denver, taking up his duties on July 1, 1928. In the selection of Dr. Hunter, the board of trustees made a complete departure from pre edent. The new president is a Con gregationalist, and with his regime th school will be under non-Methodis leadership for the first time in sixty three years. Dr. Hunter was once pres dent of the National Education Associ tion, and has served as superintendent o public schools at Lincoln, Nebraska, an comes to his new position from Oaklan California, where he has been superi tendent of schools since 1917.

MR. W. J. VAUGHAN has returned t his former position as Superi tendent of Organization of the Kentuck Council of Religious Education, aft an absence of fourteen months in oth lines of work.

IT HAS been announced that during th year 1926 there were almost as mar books on religion published in the Unite States as there were books of fictio The number of religious books was 77 the number of books of fiction was 94 Publishers are recognizing that peop are interested in the great problem connected with religion. Christian pe ple, as a rule, read more and hold larg places of influence in their communiti than those who are not Christians.

MR. CHARLES E. HAUCK has resigne as Business Manager of the Co ference Point Camp on Lake Genev Wisconsin, to become Manager of t Lawrence Hall Home for Boys in Ch cago. Mr. Hauck has been Manager the International Camp at Lake Gene for many years, during which time has done much to improve the proper and help clear off all the indebtedne Mr. Hauck will be greatly missed Conference Point, but he felt that wanted to take a year-round positio and for this reason made the chan Mr. E. C. Goerlitz of Rockford, Illino has been elected Manager to succe Mr. Hauck. He has had excellent trai ing not only in business administrati but in caring for large groups of peop

"THE LIGHT of the World" by Holm Hunt, a duplicate of the origi painting which is owned by Kel College, Oxford, has been presented the College of Puget Sound, Tacon Washington, by William Wolcott Sc mour, a former mayor of Tacoma. M Ursula Wood, an eminent London arti made the copy given to the colle Only two other copies have ever be made of the original, which was paint in 1854, one of these is in the East a the other in England. A copy of t picture was used on the cover of t February *Journal.*

ISS HARRIET EDNA BEARD is the new Superintendent of the ildren's Division of the New York Sunday School Association. For years Miss Beard held a similar ion with the Missouri Council of gious Education. She has been tak- special work at Boston University will bring to her new position a did equipment in addition to her rience of many years in this work.

MARK THE inauguration of Mr. William Fletcher Russell as Dean of hers College, Columbia University, Trustees are planning a Conference ducation and the Future America to eld at the college in New York City Apr. 10 and 11. It is their desire to e this inauguration ceremony an sion for reflecting together upon the evements of American education in past, upon its obligations in the re, and upon the part that all public- ited citizens must play in helping our try to fulfil the dreams of its found-

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The International Council Meets

(Continued from page 19)

about such merger. The movement for merger grew out of the fact that the developing programs of religious education created by the special committees of the Committee on Education have made desirable a unification with work of a similar nature going forward through the Lesson Committee.

A proposed plan for the merger of these two bodies was approved by the Committee on Education. This plan will next be submitted to the International Council which will hold its sessions on February 15 and 16. If it is favorably acted upon by the Council and ratified by the Lesson Committee in April, steps will be taken immediately to carry the new plan into effect.

A more complete report of these Meetings will be presented in our April issue.

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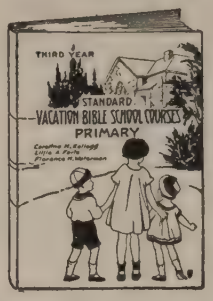

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NEW BOOKS

reschool Education. By Ilse For- Ph. D. New York, The Macmillan .pany, 1927. 413 p.

ne first part of this book is given over e history of education, with particu- reference to the place of younger ldren in society and the conception hat constitutes adequate education hem. Through several chapters the ıor traces the development of educa- al science, and the origin of present ds in preschool education. The ori- of such attempts at the education of young children is found to be in the re to do something for the physical, al and spiritual welfare of children lequately cared for in the family.

rom this beginning, however, pre- ol education has developed to the t where it is recognized to be a very siderable factor in education, with t possibilities of development. Deal- with children as young as two years, nursery school brings them in con- t with a social group of the same age; supplies expert guidance for these ldren; it provides care for them while mothers may be at work (or playing lge!); it affords an opportunity for scientific study of the very young ld; it may even have a wholesome ct on child care in the home, if proper ations with the home are maintained. the other hand, there may be danger removing from the home still more of responsibility for the training and care children. Even a nursery school not take the place of mothers.

The book is well organized, rich in ree quotations, and has an excellent bliography. —P. H. V.

The Story of Jesus as Told by His ur Friends, Matthew, Mark, Luke, d John. By Helen Barrett Mont- mery. Philadelphia, The Judson Press, 27. 284 p. Price $1.25.

A book that is different! The materials m the four Gospels on the life and achings of Jesus are brought together to one story, not in a strictly continuous rrative, for here and there are assem- ed all the teachings of Jesus on particu- topics and themes, such as "Prayer," The Use of Property." But it is not tended to be a harmony. The author roposes to give young people a "clear- t impression of the course of events in e life of Jesus," something she says e never got until, while still a girl, e read *The Prince of the House of avid.* The words of the author's wn Centenary version of the New estament only are used with improve- ents on the original edition. Some ill read the book through in one sitting.

But the author suggests also a use of e book which likens it somewhat to ily devotional readings. Her subject adings and topics for sections are ap- arently intended to serve this purpose. ne has a feeling that this joining of two bjectives detracts somewhat from the nity and value of the book.

Withal it is an excellent book, attrac- ve in construction; the size of the type larger than that used in the original lition of the Centenary Translation. —O. M.

Working with Intermediates. By G. S. Dobbins, M. A., Th. D., D. D. Nashville, Tenn., Sunday School Board of the Southern Baptist Convention, 1926. 219 p.

The challenge presented to the Church by Intermediates; the characteristics and problems of the group; qualifications of teachers and leaders; principles, materials, and methods of teaching; class and departmental organization; and principles of program building are the topics discussed in various chapters of this book. The book, has, inevitably, a strong denominational slant, inasmuch as it is designed primarily for those who are of Baptist persuasion. Doctrines and programs of this denomination provide, of course, the source of much of the illustrative material. It is decidedly evangelistic in tone. A valuable feature of the book lies in the raising of scores of questions in connection with each chapter—questions which any teacher might profitably use to test the objectives, plans, and results of his work. —L. C. K.

Changing Foreign Missions. By Cleland Boyd McAfee. New York and Chicago, Fleming H. Revell Company. 288 p. Price $2.00.

During 1924-25 the author, Cleland Boyd McAfee, Professor of Systematic Theology at McCormick Theological Seminary, Chicago, was Joseph Cook Lecturer in the Far East and gained a vast amount of missionary information. This is constantly referred to in his volume *Changing Foreign Missions* "born of an assurance that this world aspect of the Christian movement is just now its most demanding and pressing one and that it is at a critical period of its development. Attention is here called to what mission leaders know to be commonplaces, but what mission workers and supporters may not realize so keenly."

There are three attitudes toward foreign missions—"the most Christian aspect of the Christian program"—acceptance, opposition, and wavering, now favorable, now unfavorable. Some difficulties are incidental; some inevitable: "the presence of existing religions"; the foreign personnel; "strange language"; "a united enterprise with divided responsibility"; "a divided background"; "inherent administrative difficulties"; "identified in native thinking with the sending countries"; "the essentially disturbing nature of Christianity"; distinguishing between the spirit and the institutions always formed to suit the spirit of Christianity; "progressive—hoping to pass away as native leadership takes full responsibility"; "during the missionary phase of the Christian movement there is no suitable environment for the development of the new Christian life."

"The missionary enterprise finds its largest power and its largest peril in its personnel—foreigners and nationals," in the selection of each, their relationships to each other, to the work in the field, and to the boards at home. Another problem lies in "the institutional stage" of mission work—educational and medical institutions, philanthropic agencies, and industrial enterprises, which "often become the troublesome features of the work—" because they "necessarily emphasize the 'foreignness' of the enterprise with which they are connected." —"The cost of these institutions is a serious difficulty—in progress toward self-support and self-government by the native Church," which is the ultimate aim of all mission work.

"Each age brings peculiar conditions which raise anew the question of the validity. The most challenging conditions of the present period may be grouped under three headings: (1) The vivid sense of world equality among all nations; (2) Radical social changes; (3) Renewed discussion of the uniqueness of Christianity."

"There are, however, fixed, unchanging elements in the missionary program even in the midst of the changing world. By these it is kept a living constructive force. It is because the Christian faith is a fixed and permanent fact that an unsettled world can find hope in it."

In addition to what foreign mission work is doing to "mission lands," the author emphasizes "several large contributions" it is making to the "sending countries, the home lands of the messengers."

A careful, detailed statement of the present situation and future possibilities for the missionary enterprise which should create a more sympathetic, intelligent attitude on the part of the churches here toward the inevitable changes and continued needs of the mission lands.

—Marion Norris.

The Handbook of the Churches. Edited by Benjamin S. Winchester. New York, J. E. Stohlmann, 129 Park Row, 1927. 426 p.

The first hundred pages of this *Handbook* are devoted to a survey of recent significant events and movements in the field of religion followed by another hundred pages devoted to a directory of religious bodies. The volume contains a complete directory of the Federal Council of Churches of Christ in America, together with affiliated and cooperating organizations and consulting bodies, and a directory of national and international service agencies, ecclesiastical, educational and social. The religious statistics given are not very complete, but are probably all that can be secured at this time. It is regrettable that adequate and reliable statistics are not obtainable. The book has been carefully prepared and is a valuable contribution in its field. —H. S. M.

Everyday Problems of the Everyday Child. By Douglas A. Thom, M. D. New York and London, D. Appleton and Company, 1927. 350 p. Price $2.50.

A book by an authority on the newer ways of child training which take account of mental hygiene in relation to physical and social welfare when dealing with everyday conduct problems. Dr. Thom is Director of the internationally known Habit Clinics of Boston where he gathered most of the material for this book. He writes in non-technical terms and offers practical suggestions of help to all who deal with the character growth of children. —O. M.

The Junior Church. By Homer J. Councilor. New York, The Century Company, 1928. 181 p. Price $1.50.

The Junior Church is advocated as the remedy for the problem created by the fact that "fully fifty percent of the children 'born to the church' are lost to it before maturity." The discussion is based on the author's very successful work with a junior congregation in the Calvary Baptist Church in Washington, D. C. By a "Junior Church" he means a congregation of the young folks between the ages of 9 and 16, modelled in organization very closely after the adult congregation, but with great care on the part of the leaders that these young people do not get the idea that they are in fact "church members." The objective which the author states for the Junior Church is "the creating and nurturing of a church consciousness."

The first part of the book is devoted to a discussion of principles and plans. The second part is given over to a series of sermons, with apt illustrations, which have been used with success by the author.

This is one of the clearest presentations of the claims of the Junior Church and plans for its organization which we have seen. The author faces a definite problem in the work of the church and gives this as his solution. The book deals with a subject on which there is controversy. Some leaders are very much in favor of the Junior Church and some for equally good reasons are opposed to it. It is a subject on which the *Journal*, in an early issue, will carry articles presenting different points of view. For this reason the reviewer of this present volume will refrain here from commenting on the views presented in the book under consideration. —P. H. V.

That Mind of Yours. By Daniel Bell Leary, Ph. D. Philadelphia, Pa., J. B. Lippincott Company. 226 p. Price $1.75.

This is an attempt to state in non-technical terms and in brief compass the salient tenets of present-day psychology. The book will undoubtedly be an aid to the understanding of psychology for those who are not trained in this field. The fact that the plan of the book precludes presentation of the data on which conclusions are based, and alternate points of view where opinions differ, does of course make a decided limitation. In the treatment of the psychology of religion, it seems to the reviewer that the author passes out of the realm of scientific presentation and interpretation of data and attempts an evaluation of matters in the field of metaphysics and theology. —P. H. V.

Testing the Knowledge of Right and Wrong. By Hugh Hartshorne and Mark A. May and others. Chicago, The Religious Education Association, 1927. 72 p. Price $.75.

This is Monograph No. 1 published by the Religious Education Association and presents one section of the work of the Character Education Inquiry now being conducted by the Institute of Educational Research at Teachers College, Columbia University, in co-operation with the Institute of Social and Religious Research and for which Dr. May and Dr. Hartshorne were the investigators. These studies appeared in *Religious Education* in the form of six articles during 1926 and 1927 and are now available in a single monograph volume. —O. M.

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Changing Conceptions in Jewish Education. By Emanuel Gamoran, Ph. D. New York, The Macmillan Company. Book I: 239 p., and Book II: 186 p.

Book I deals with the history of Jewish education, while Book II takes up consideration of principles of the Jewish curriculum in America. The author conceives the aim of education in general to be the socialization of the individual to the ever widening group, consummating in the world-group. Religious education in the Jewish conception is taken to mean socialization to the racial and religious group. Socialization in the racial group is understood to constitute a part of the process of complete socialization, and Jewish education represents therefore an important factor in the educational system of America.

In the reconstruction of the curriculum for the accomplishment of this purpose, Dr. Gamoran accepts the process of development, though it may be slow, in preference to more revolutionary methods. He would make the organization of the curriculum on the basis of *values* rather than that of subjects. His curriculum grows, on the one hand, out of a group of values in Jewish culture which must be made to re-live, and on the other hand, out of the needs and activities of Jewish life in its present-day setting. Those values will find their place in the *needs* of the learner—needs which may already be felt, or come to recognition through stimulation.

—P. H. V.

Religion and Social Justice. By Sherwood Eddy. Paper, 96 p. New York, George H. Doran Company, 1927. Price 15c net; cloth 215 p., price $1.50.

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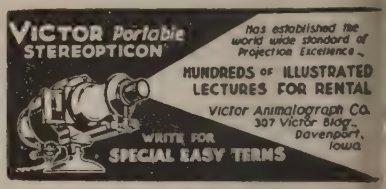
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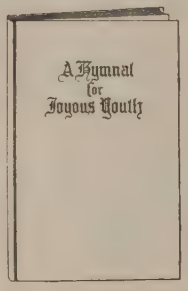

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HAND WORK

Personal Commitment in the Vacation Church School

(Continued from page 23)

y real, through which the force of the personality d example of the teacher will be deeply impressed on the pupil.

3. The desirability of personal commitment to Christ d his way of life, and identification with the church d its work, should be consciously recognized by every der. Through such recognition it will be possible plan a program of varied activities offering many portunities for both individual and group guidance this regard. Heart to heart discussions between pil and teacher will rightly pave the way for the complishment of these goals. The whole tenor of the oup programs will make the Christian way of life uring, attractive, and eminently desirable.

4. A pupil, having consciously accepted the Chris- an way of living, should be placed in personal touch ith the pastor of the church to which his parents be- ng, in order that this vital step might be properly nsummated. If both the pupil and his parents be- ng to no church, he should be placed in contact with e minister of the Protestant church nearest his home. a all of the above instances the preference of the pupil ould be respected. Especially is this true in instances here pupils come from homes affiliated with other eligious faiths than Protestant Christianity. The rocedure here should be the same that one would esire were his own child involved. The matter should e discussed with the pupil, his parents, and the re- gious leaders of the home concerned. A decision made a such a way will conserve the rights of all, especially ne highest interests of the pupil.

THE above procedure was followed in a school deal- ing with sixth grade boys and girls. They were tudying "The Life of Jesus." The concluding lesson ealt with the thought that as Jesus called his disciples o be his followers, so he also calls each of us to follow im. At the close of the session six boys and girls, ndividually, came to the leader of the group and said, I want to give my life to Christ, I want to join the hurch." By means of personal contact and through he conscious motivation of the whole program of the chool, this was the natural, normal, beautiful way for oys and girls to reach their decision for personal com- nitment and church membership.

What Will You Do With Easter?

(Continued from page 21)

f pupils individually is our chief method. The teacher f the pupil is the one best fitted for this task. Adult dvisors, pastors, other consecrated young people an often help by frank and tactful talks. Everything aid in a personal conference should be held in strict confidence and information gained used judiciously. Confessions should not be wrung from young people, nor their apparent sins made into mountains. Yet hey should be helped to see their need of Jesus to help them overcome their weaknesses.

A sympathetic and understanding heart coupled to a great faith in the other's possibilities is most neces- sary for the teacher. Much prayer and great sensitive- ness to personality will be indispensable aids in this work. Some teachers will throw up their hands and say, "I can't do that." Then they are not in their right place, for a teacher who can't talk to one pupil as well as to a class is too impersonal and distant really to influence the class. Nothing finer could be said of a teacher than this, "He talked to me about my relationship to Christ and I can never thank him enough."

Desired Results

Ofttimes it is well to bring our program to a climax with some big special feature, such as a visit by a gospel team from a college, or some outside speaker such as a missionary, preacher, professor, or capable leader of young people. Some week-end before Easter or that week-end may well be chosen for such an occasion. Part of the instructional phase as well as personal work will have a place here. But the whole task should not be laid on an outsider coming in for a few days. It is first of all a local responsibility. The new personality arouses interest and supplements what has been done. The regular workers alone may arrange such services to focus attention on the question of Christian faith and living and bring the young people to decisions.

This is where the Decision Day service comes in. It should be the securing of decisions from pupils already won. Where a preparatory members class is held Decision Day may be early. A Decision Day service may include the following: appropriate wor- ship led by the young people; a few well chosen words by the adult advisor or pastor; and some method of indicating decisions and new purposes. A card for ALL to sign which presents forward steps in Christian living, besides the usual declaration of acceptance of Christ and the desire to join the church, is one good method. We have found it successful to first ask the church members to stand, then ask those who have recently made this decision to join them by standing. This strengthens the members by reaffirming their stand, and minimizes any self consciousness of the new recruits.

The last step is joining the church. When there are a number of young people to join, it is desirable to receive them at a church service where neither chil- dren or adults are received. This gives dignity to their joining and makes it an occasion to be remem- bered. The pastor may preach a special sermon and make the reception impressive and beautiful. The sacrament of the Lord's Supper will add much to a service where young people are received. Or this may be made a part of a consecration service at the evening young people's meeting.

The time when Decision Day, or the reception into membership, or a special feature shall take place must be settled by local conditions. One church prefers to have it all occur before Easter Sunday, so the latter is given to an observance of the Easter theme itself. Another brings the whole program to a climax on Easter Sunday. We should bear in mind that there is a rising religious interest up to Easter in the average community, which it is well to use; and no climax should be left until after Easter.

What you will do with Easter will be answered by how much thought, prayer, and effort go into a con- structive program for the weeks preceding. The lilies that bloom at Easter were planted and tended long before. So will it be with young life.

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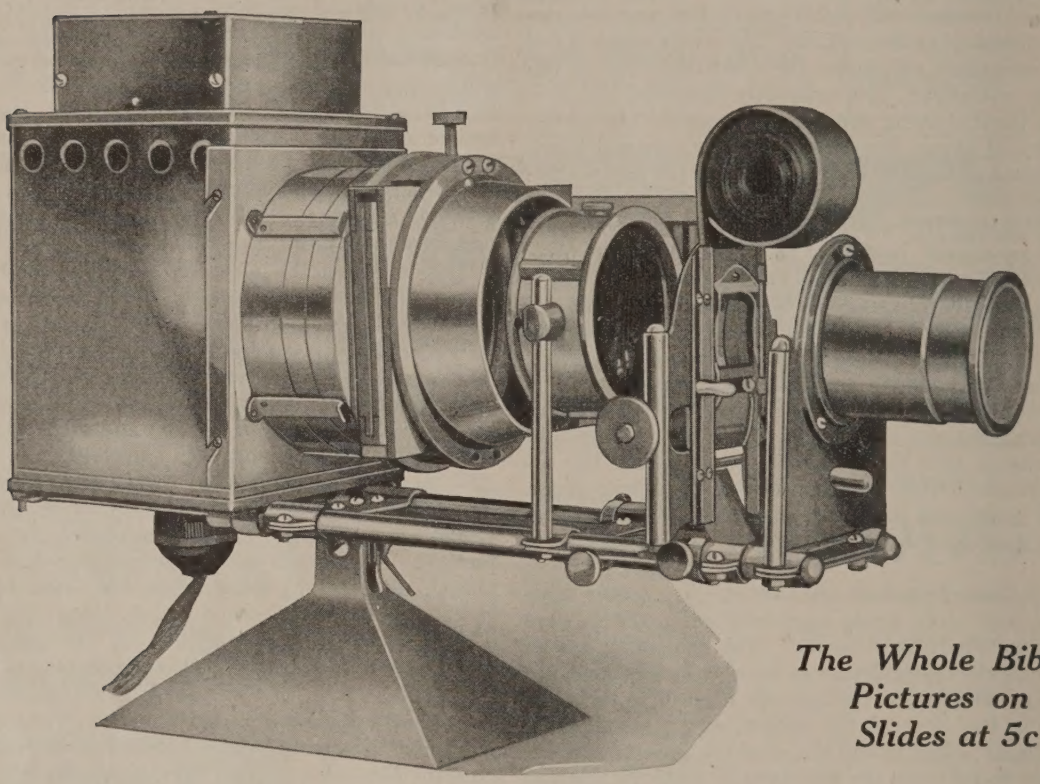

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The Light of Life

(Continued from page 25)

Directions

A Service of Worship

is is primarily a service of worship. ughout there should be maintained orshipful attitude. No distracting ents should enter. Not a moment ld elapse between any of the succeed- parts. When music follows a speech, xample, the first note of music should eard just as the last word has died . Smoothness, unity, and beauty ld be in every line and in every bit ction.

Lighting

would be much better if the audi- m could be dark and the platform ed. It is not at all difficult to im- ise flood lights and to screen them. ntern could be used and focussed he platform. In any event during I the light should be very dim.

Platform

urtains are not to be used. The only erties necessary are an altar at back latform. A long narrow table can sed, with white cloth on top and a e or dark cloth draped around it. dles in candle holders—the center ile tall with three smaller ones on er side of it. If electric candles can be secured, care should be taken that candles used will light easily and ; they are solid. A screen may be ed before the altar or a curtain may hung before it during Part I. The ders, as they leave the platform after r reading in Part II, may remove the en. Or the cherubs who are to light candles may remove it. If curtains used to conceal the altar, arrange- nt may be made whereby they may be led by assistants out of sight of the ience.

t would add to the beauty of the scene here were some Easter lilies or some en plants or flowers on the platform. ese would remain the same throughout service.

Music

The music is an integral part of the vice. All music should be so placed t there will be no delay in getting it. e soloists should be in place and the anist ready to strike her first note tantly after the last word of the pre- ing speech or the preceding move- nt. Almost any good music store will ry all solos or music suggested.

Costumes

Mary Magdalene, in white robe with e headdress; Mary, mother of James, dark blue; Mary, mother of Jesus, in ender.

Angel, in beautiful yellow, wearing outer garment of some subdued color both Part I and Part II. In Part II disguising outer cloak should be more dern than Part I, possibly a choir or demic robe.

Youth, if a girl, in an attractive light ss; if a boy, in light suit. Middle ed Man, in dark suit. Woman, in rk clothes. Old Man, grey hair—per- ps a cane, if it can be handled skilfully, dark suit.

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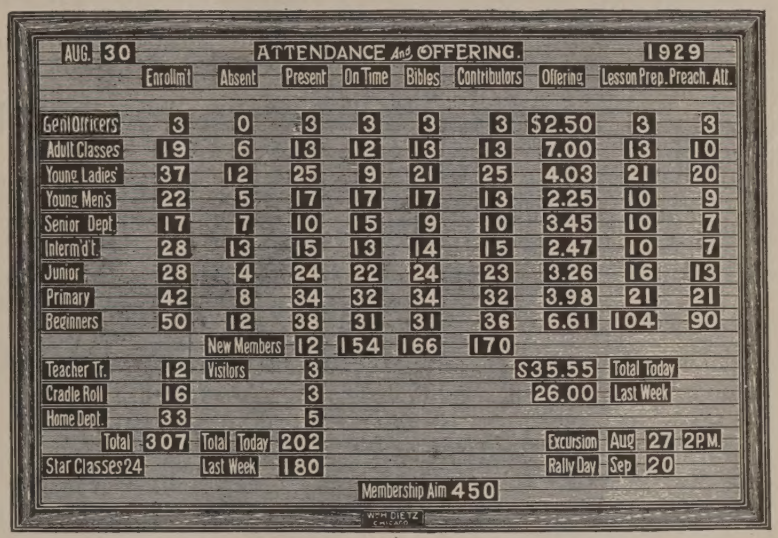
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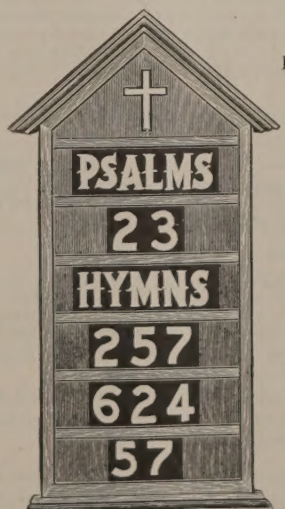

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